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A MONOGRAPH

OF

THE NEW GOSCHENHOPPEN

AND

GREAT SWAMP

REFORMED CHARGE

1731—1881.

BY C. Z. WEISER, D. D.

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PREFACE.

For twenty years we have tried to unravel the tangled thread of the pastoral charge at Goschenhoppen—one of the oldest of the Reformed Church in the United States. This little monograph, so long maturing, may at least convince the reader that we have at last succeeded in spanning it *over one hundred and fifty years*—without a break from end to end. It is now possible to pass one's hand over the entire line, like another Ariadne, and guide oneself from 1731 to 1881. To change the figure, we have carried together the material, which enters in the make-up of this small treatise, like the ant, by very little bits—from church registers and baptismal records; from title-pages and tomb-stones; from obituaries and memoirs; from patriarchal memories, and from the well-stored fund of our sainted father. Unlike the ant, however, we did not build as we gathered, but laid up first, in order to lay out, by and by. After a large pile confronted us, we only realized the consequent task of sifting, arranging and dove-tailing it all into one.

The Classis of Goschenhoppen made it obligatory on its members to prepare monographs of their several congregations, and have them stored in its archives, for the benefit of future annalists and historians. Under the

additional spur of such an authoritative "resolution," we commenced, continued and completed the work—to the best of our ability. We now suffer it to see the light, more in the spirit of satisfaction than with complaisance. Another coming after us may revise and improve in many ways; but we doubt whether he will *correct* much. In other words, we have studied to make it a reliable record in facts and dates. We are very thankful to a favorable Providence for bringing us over the dark way into the dawn and the day. We would encourage our brethren, at the same time, who hesitate to undergo the drudgery, and to spend the time, for an end so uninviting. But valuables are not measured by their bulk, nor are the most useful pages included between heavy lids. It is good to walk in the foot-prints of the pious dead, whom we soon may join, and posterity will hold us in blessed remembrance.

CHAPTER I.

THE VALLEY OF GOSCHENHOPPEN. ITS NAME. ITS SETTLEMENT. THE CHURCHES OF THE VALLEY.

GOSCHENHOPPEN VALLEY.

The region known as "Goschenhoppen" is a part of Perkiomen Valley, and comprises two sections—*Old* and *New* Goschenhoppen. The division of the territory does not imply an earlier and later occupancy, since the whole was settled simultaneously; but, that the southern portion (old) was brought into note somewhat sooner, in consequence of its proximity to Philadelphia, than the northern part (new).

The valley covered by the name extends along Perkiomen Creek, in the upper end of Montgomery county, Pa., perhaps ten miles long and five miles wide. The borough of East Greenville, and the villages Green Lane, Sumneytown, Red Hill and Pennsburg are embraced within its scope.

ITS NAME.

Since the date of the oldest record extant—1728—Goschenhoppen has been variously written, viz: Quesohopen, Cosshehoppa, Coshenhoppen, Coshahopin, Cowissahopen, Coschehoppe, Goshenhoppen.

The name *Goschenhoppen* is not of *German* derivation—just as little as Tulpehocken, or Conshohocken—but of *Indian* origin. The truth of this assertion strikes us forcibly when we bear in mind the fact that such chiefs as ENSCHOCKHOPPA and SHAKAHOPPA once owned and reigned over the valley of Goshenhoppen.

THE EARLY SETTLEMENT OF THE VALLEY.

The Perkiomen lands passed from under Indian control in Penn's hands in 1684. The first occupancy of any part of the territory by white settlers cannot be certainly determined. Oley is fixed in the public records as early as 1712. The Germans are spoken of as locating on the "back lands" in 1714. In some few cases deaths are said to have occurred in this latitude as early as 1716–18. In 1728 a petition was sent to the Council at Philadelphia, praying "for relief against what they suffered and were likely to suffer from the Indians, who had fallen upon the back inhabitants about Falkner's Swamp and Goschenhoppen." As no oath of allegiance was exacted from emigrants prior to 1727, it is only through isolated and chance records that we can approach the date of the earliest settling of the valley.

In 1730, however, light dawns. In this year church records were opened in various places over the region. It was then, too, that public roads were laid out.

THE EARLY CHURCHES IN THE VALLEY.

The congregations which were planted on this soil at the beginning of its history, were those which still stand as the principal and almost exclusive ones. The Roman Catholic, the German Reformed, the Lutheran, the Mennonite and the Schwenkfeldian churches date from its earliest day, and remain as sole possessors, with the single exception of the Evangelical Society, which came into a weakly existence at a very late period.

NOTE.—After this preliminary Chapter, we are prepared to enter upon a brief history of the congregations in whose behalf this monograph is compiled.

CHAPTER II.

THE NEW GOSCHENHOPPEN REFORMED CHURCH. THE DATE OF ITS ORIGIN AND ORGANIZATION. NAMES OF THE FATHERS OF ITS ORIGINAL FAMILIES.

THE NEW GOSCHENHOPPEN REFORMED CHURCH.

In the township of Upper Hanover, Montgomery county, Pa., about one mile west of East Greenville, close to the east bank of Perkiomen, stands the German Reformed church of New Goschenhoppen. The occasion of its location at this point was owing to the donation of six acres of land for grave-yard purposes, by John Henry Sproegel, at the opening of the eighteenth century. It is impossible to fix the date of this benevolent act more definitely. We know from the public entries that the Sproegel brothers entered the province of Pennsylvania as Hollanders, and that they were naturalized in 1705. By several purchases they acquired 13,000 acres of land, which was known for many years as "The Sproegel Manor." A part of the domain embraced Upper and New Hanover townships. Their homestead of 600 acres lay in Pottsgrove. In the neighborhood of Pottstown, on the bank of the Schuylkill, the Sproegel burying grounds are still to be seen. In 1716 an infant son was buried there. The wife of John

Henry Sproegel died in 1718, and was likewise laid to rest here. Near by flows the Sproegel Creek. In 1719 he donated 50 acres for the use of church and school purposes, at Falconer Swamp. Ludwig Christian Sproegel, who resided in Philadelphia, presented records and folios to Christ church in the city, and also an organ at a cost of £600.

From these several dates we may surmise as to the time in which the donation of the Goschenhoppen charity may have been made. The six acres which were devoted by John Henry for burying purposes at this point were given to the Reformed, Lutheran and Mennonite denominations, and were so used by the several parties until quite a later period. It is with much regret that we cannot verify the exact year of such a benevolent transfer, and can only hope that some one may yet discover and fix it. We may only say then that the New Goschenhoppen grave yard was set apart in the early dawn of the XVIIIth century.

THE ORGANIZATION OF THE CONGREGATION.

Holding ourselves to the first church record of which we certainly know, it is only safe to date the origin of the German Reformed church at New Goschenhoppen from the opening of the book. In 1731 the following preface was written: "A Record of the Names of the Fathers of Families who belong to the Congregation at New Goschenhoppen."

Then follows *a Catalogue of Names*, to wit: "John "Steinman, Henry Gallman, John Bingeman, Joh." "George Welker, Benedict Strohm, Philip Emmert," "John Hut, Abraham Transu, Andreas Graber, Philip" "Ried, George Mesz, John George Pfalsgraff, Jacob" "Fischer, Paul Staab, Wendel Wiandt, Herman" "Fischer, Conrad Kolb, John Michael Rœder, John" "Michael Moll, Frederick Hillegass, John Barthole-" "maus Kucker, Michael Lutz, Andreas Lœhr, George" "Mertz, Michael Fabian, Henry Jung, Philip Jacob" "Shellhammer, Lœnhart Fnozf, Jacob Fnozf, Caspar" "Lamm, Caspar Holzhauser, Michael Zimmerman," "Baltasar Hut, Michael Lefy, Jacob Maurer, Freder-" "ich Maurer, Christian Fnozf, Frederich Pfanenbeker," "Benedict Raderly, Valentine Griesemer, Lorentz" "Hartman, George Philip Dotder, Jacob Meyer, Dan-" "iel Lanar, Peter Walzer." Some of the emigrants whose names had been entered in this early church roll, had arrived prior to 1727. Quite a goodly number of this colony are still represented in the congregation by their posterity. Of these are especially to be noted the Hillegasses, Grabers, Molls, Reids, Griesemers, Welkers, Wiandts, Youngs, Maurers, Rœders, Pannebeckers, Kolbs, Fishers, Kuckers, Lefys, Moyers, and others.

In addition to the perpetuation of their names in this latitude, some have extended their blood over several

States, and contributed to the formation of congregations elsewhere.

The bulk of these original members is of Holland and Palatinate *Herkunft.* They had been to the Germanic Churches what the Pilgrim Fathers were to the Puritans in America. To these Pilgrim Fathers of the Reformed Church in the new world we count the primitive members of the German Reformed congregation at New Goschenhoppen.

Under pastor Weiss' hand, in 1746, another roll is entered, which we likewise transcribe. It reads: "Peter Beisel, Philip Ried, Lenherd Kucker, Adam Bossert, Andres Ohl, Conrad Zimmerman, Jacob Ride, J. Adam Hillekas, George Peter Hillekas, Friderich Hillekas, Heinrich Gallman, J. Gallman, Andres Graber, Ullrich Graber, Wilhelm Griesemer, Peter Lauer, Michael Rœder, Jost Schlicher, David Schmidt, Jacob Gery, Valentine Griesemer, Casper Holtzhauser, Lenhardt Griesemer, John George Steinman, Benedict Strohm, Heinrich Jung, Michael Moll, J. George Welker, Conrad Wannemacker, Melchor Kolb, Michael Ried, Ludwig Maurer, Abraham Sechler, Weyand Panenbeck, J. Stahl, George Zimmerman, Wilhelm Berger, J. Nickolaus Jung, George Michael Kolb, Samuel Laurence, J. Mack, Herman Fisher, Wendel Weyand, Jacob Maurer, Frederich Mumbauer, J. Huth, Sr., J. Huth, Jr., Philip Huth, J. Nickolaus Ohl, Heinrich Gabel, Michael Schell, Jr., Jacob Fisher."

CHAPTER III.

THE FIRST PASTOR AT NEW GOSCHENHOPPEN. JOHN HENRY GOETSCHY, V. D. M. 1731.

As we intend that facts and dates shall speak in these pages, rather than legends and traditions, we copy the *title page* of the church record as it was inscribed in 1731 :

("*Das Buch kost* 5 *Schiling.*")
"*Tauf-Buch*"
"der Gemeinde von Coschenhoppen."
"In which are registered the Names of the Infants"
"who were received into covenant relation with God,"
"after the Ordinance of Holy Baptism instituted by Je-"
"sus Christ, in the presence of Christian Sponsors, to-"
"gether with the Names of their Parents—through the"
"acts of regular Ministers."

"May God erase their Names from the Book of Sin"
"through the Blood of Jesus Christ, and enroll them in"
"the Book of Life. Amen."

"Joh. Henricus"
"Goetschius, V. D. M.,"
"Canton of Switzerland."
"Pro (for)"
"*Pronuncias Veritatem.*"
(The preaching of the truth.)

"Shippach, Alt Coschenhopen, Neu Coschenhopen," "Schwamm, Sacen, Aegypten, Macedonia, Misillem," "Oli, Bern, Dolphaken."

Although no date accompanies this preface, we are still warranted to affix the year 1731, since the first baptismal entry, under the same hand, runs thus:

"*Elizabeth*, Parents, Philip Lapaar and wife, Aug. 1731."

Several more entries were made under the same date.

It is not to be unmistakably inferred that Dominie Goetschy had really been the first pastor at New Goschenhoppen. All that we can declare is that he opened the church register in a regular way. Pastor Weiss, of whom we shall presently speak, may have been the pioneer and founder of the congregation, for all we know now, and he may have placed pastor Goetschy in the field, after an organization had been effected under his hand. Whether this is a fact, we cannot positively say; all that we do know is, that pastor Weiss had been familiar with the whole Reformed field at that day, and that he subsequently became closely identified with the charge and territory at large.

PASTOR JOHN HENRY GOETSCHY.

It is interesting to record the little we know of .this primitive pastor. He was born in Zurich, Switzerland, the home of Zwinglius. The year of his birth is un-

known. Franz Lœhr, in his "Germans in America," tells us that "four hundred Swiss left the canton of Zurich in 1734, under the direction of their pastor Goetschy, from Salez. On their way to South Carolina the greater number perished ere the colony reached their destination." We judge the 1731 is made 1734 by mistake of the printer. This item, accordingly, furnishes us the year of his arrival in America, a fact of some importance.

Staying over in New York, he came afterwards to Philadelphia, a mere *candidatus*. The pastors Boehm, who had arrived in 1720—the first minister of whom we have any record—and Weiss, who piloted a colony of Palatinates in 1727 to Pennsylvania, doubtless installed candidate Goetschy in his large field, the various points in which he mentions on the title page of the church record at New Goschenhoppen.

Having served nearly seven years in virtue of his license, he was ordained by a Presbyterian Synod in Philadelphia, in 1737.

Pastor Goetschy's pastorate seems to have closed in 1739.

Whither did he wander? In the State of New Jersey, at Schralenburg, the venerable Lutheran patriarch Muhlenberg visited a pastor Goetschy, in 1759, August 29, as we learn in the "Hallischer Nachrichten." We suppose him to have been our pioneer pastor. In 1771, in the month of October, he was a member of a conven-

tion of ministers and elders assembled in New York city. Here we lose sight of him. At some point in the communion of the Low Dutch Church he closed his days.

Pastor Goetschy was a learned man, and a most diligent worker. The Holland, German, Latin and Greek languages were familiar to him. In a copy of the Palatinate Liturgy he entered several *false* syllogisms, which he at the same time corrects. In all the church records which he commenced at his numerous preaching points, he makes some characteristic entries. In the register of the Egypt church he writes: "*Ohne Versuch schmeckt man nichts.*"

Also: "GLORY TO GOD ALONE!"

CHAPTER IV.

GEORGE MICHAEL WEISS, THE FIRST MISSIONARY SUPERINTENDENT OF THE REFORMED CHURCH IN AMERICA, AND FOUNDER OF THE CONGREGATION AT NEW GOSCHENHOPPEN. 1746—1763.

In 1727, September 21st, Dominie Weiss led a colony of 400 Palatinate emigrants to the council in Philadelphia, for the purpose of administering the oath of allegiance. All subscribed to the following formula: "We, subscribers, natives and late inhabitants of the Palatinate upon the Rhine, and places adjacent, having transported ourselves and families into this Province of Pennsylvania, a colony subject to the crown of Great Britain, in hopes and expectation of finding a retreat and peaceful settlement therein, Do solemnly promise and engage, that we will be faithful and bear true allegiance to His Present Majesty, King George The Second, and His Successors, Kings of Great Britain, and will be faithful to the Proprietor of this Province; and that we will demean ourselves peacefully to all His said Majesty's subjects, and strictly observe and conform to the Laws of England and this Province, to the utmost of our power and the best of our understanding."

One hundred and nine Palatinates qualified on this day for themselves, and in the names of their families. Captain William Hill, of the ship "William and Sarah," piloted this pioneer colony from Rotterdam originally, and Dover, England, directly. At the head of the list stands the name "G. M. Wey, V. D. M." His name was likewise written Weitzius, occasionally. The initials V. D. M.—minister of the word of God—show us that he had been a full-fledged pastor in Europe. The Classis at Amsterdam appointed him the guardian of the Reformed colony, in order that the emigrants might not be without religious instruction and guidance in their new home.

The Reverend Jedediah Adams, a Presbyterian clergyman of Philadelphia, wrote thus of him, in 1730: "There is in the Province a vast number of Palatinates, and they come in still every year. Those that have come of late years are mostly Presbyterians, or, as they call themselves, Reformed. They did used to come to me for Baptism, and many have joined with us in the other Sacrament. They never had a minister, till about nine years ago, who is a bright young man, and a fine scholar. He is at present absent, being gone to Holland, to get money to build a church in this city."

This extract is fragmentary, and is liable to be misunderstood. Its reference to the arrival of a Reformed minister "about nine years ago," applies to Rev. John

Philip Boehm, who emigrated in 1720. The 'fine young man and scholar' refers to Dominie Weiss, who *had* returned to Holland about the time of Adams' writing, on a mission for church funds.

"The Philadelphia Mercury," of February 3, 1729, contains the following notice:

"A Card."

"This is to give notice, that the subscriber, being" "desirous to be as generally useful as he can in this" "country, wherein he is a stranger, does declare his" "willingness to teach Logic, Natural Philosophy, Meta-" "physics, &c., to all such as are willing to learn. The" "place of teaching will be at the widow Sproegel's, in" "Second Street, Philadelphia, where he will attend, if he" "has encouragement, three times a week, for that exer-" "cise."

"Signed by G. M. Weiss."

"N. B. All persons that come will be civilly" "treated by G. Michael Weiss, Minister of the Re-" "formed Palatinate Church."

Pastor Weiss was born at Stebbeck, in Necherthal, Germany, about 1700. He was educated at Heidelberg well and thoroughly, and licensed in 1725. Having emigrated in 1727, his ordination certificate was forwarded in 1728. Ministering in Philadelphia, and visiting out-lying points, for the purpose of organizing congregations in various localities, such as Skippack,

especially, he returned to Holland, in 1729, in company with elder Reiff, of the latter point, to collect funds for church-building.

In 1731, Dominie Weiss returned to America, elder Reiff remaining abroad still longer. Instead of returning to Skippack, we find him operating, from 1731–5, in the State of New York—at Catskill (Leeds), Coxsackie, and in Dutchess and Schoharie counties.

The reason of his not returning to Skippack is thus accounted for: The Rev. John Philip Boehm, who had emigrated in 1720 already, had as a school-master performed ministerial functions, at the earnest solicitations of the people and flocks scattered over the province. Dominie Weiss could not endure such an irregular course. A long quarrel ensued between the two men, and the several parties siding with them. Opposition organizations were forming. Weiss' trip to Holland was directly occasioned by a desire to gain funds for the church edifice at Skippack. Meanwhile, Boehm was ordained, in the wake of which act a reconciliation was effected, and the opposition ceased. Consequently, Weiss sought another field on his return.

Between 1735 and 1742 we lose sight of Dominie Weiss. No records have as yet come to light by which this interval may be covered. In 1742 we find him at Rhinebeck, N. Y., where he continued to labor until the year 1746. In this year he returned to Pennsylvania,

according to the records extant. His labors commenced now at Goschenhoppen (New and Old) and Great Swamp, in Montgomery, and Lehigh county (then Bucks), and continued until the day of his death, in 1763. His age seems to have been about 63 years. His tomb is enclosed in the church yard at New Goschenhoppen. Before we enter upon the details of his pastorate in this charge, we feel prompted to dwell on the relation which Dominie Weiss sustained to the German Reformed Church in America, at that early day. We believe him to have been the first missionary superintendent, and the predecessor of Michael Schlatter, accordingly. In 1730 he published "The Account and Instruction relating to the Colony and Churches of Pennsylvania, devised by the Deputies of the Synod of South Holland." It contains a historical sketch of the province of Pennsylvania, and an account of the founding of the Reformed churches within the territory. An earnest prayer is made for aid, especially for the congregation at Skippack. A pamphlet of his, likewise, appeared in 1731, in which he records the arrangements between himself and the Classis of Amsterdam, in regard to caring for the Germans in Pennsylvania. He is, too, the compiler of a hand-book, in which a liturgy and regulations are embodied for the use of the Reformed churches in Pennsylvania. (*See Dr. Cornin's Manual*, 1869, *p.* 5. *Note.*)

His journey to Holland, to solicit monies and books, likewise declares his interest in the prosperity of the Church in which he had enlisted as a missionary.

His intimate relation to Michael Schlatter, the delegated superintendent, in 1746, tells in the same direction. We present some morsels from Schlatter's Journal: "Sept. 8, 1746, I went out, 8 miles, to see Mr. I. Reiff, and require of him, according to the instructions of the Synods, an account of the monies collected in Holland by him and Mr. G. M. Weiss, sixteen years before, for the benefit of the Pennsylvania churches. When he declared himself ready, I fixed the time of twelve days, and gave him liberty to name the place of meeting for the purpose."

"Sept. 21. At the time appointed, I went with Mr. Weiss to the home of Reiff, to investigate his accounts. I will not publish the particulars and peculiar circumstances of the case, but will lay them before the Rev. Synods, and only here say, that this disagreeable business was not disposed of till the beginning of the following year. Through the interference of four English gentlemen, who were chosen arbitrators, a settlement was finally made, and Mr. Reiff, after deducting his expenses, paid over to me £135, or about 900 Holland Guldens, for which I am prepared to render an account."

"Sept. 22nd, 1746. I went in company with Mr. Weiss over the mountain to Oly."

"Sept. 24th. I travelled, in company with Mr. Weiss, to Tulpehocken, 25 miles."

"Sept. 26th. I returned to Philadelphia, 63 miles, and Mr. Weiss to his station at Old Goschenhoppen."

"October 16. In the afternoon I went to Goschenhoppen, 18 miles, to see Mr. Weiss, and on the 19th preached at New Goschenhoppen."

All this looks very much as if Dominie Weiss had been familiar with the whole region, and had initiated superintendent Schlatter in his office.

From 1746, when pastor Weiss had fled from New York to Pennsylvania, on account of Indian troubles, he labored fixedly at New and Old Goschenhoppen, at Great Swamp, and, perhaps, at still other points, to the close of his life.

It is too old a tradition and too well established to be ignored, that pastor Weiss' residence had been in the neighborhood of Green Lane, prior to the purchasing of the parsonage in New Goschenhoppen. In Young's hollow stands a part of an ancient home, now owned and occupied by Mr. George Young and his maiden sister Susan, which pastor Weiss built and possessed. A chapel room had been arranged under its roof, in which catechetical and church services were held. He is sometimes spoken of in the ancient documents as living now at *New* and then at *Old* Goschenhoppen. We account for this variation on the ground that the two regions overlap just at this point.

After pastor Goetschy, Dominie Weiss became the fixed pastor of the charge composed of the three congregations, New and Old Goschenhoppen and Great Swamp, at an annual salary of £40. The membership in the several churches was entered upon the church register, and will be found in the next Chapter.

In 1759 his absence from Synod is excused on account of increasing age and indisposition. About 1763 we hear no more of him.

From the subjoined fragment of his widow's will, it is established that pastor Weiss had been not only a man of means, but that a part of his possessions consisted of slave property.

Who Mrs. Weiss had been in her maiden years, the Rev. Dr. J. B. Thompson, Reformed pastor at Catskill, N. Y., and remote successor to Dominie Weiss, discovered and forwarded for us. On the church record there stands the following entry: "(Nov 25th) 1733 ben ik G. Micheel Weiss Predikant op Katskill en Kockshacky met Anatsche Broeunck, Capt John Broeunck's Dochter, of Katskill, in haer Vaders huys aldaer van Dominie Petrus van Drieffen getraut geworden."

The fragment of her will bears date, May 9, 1765, and reads thus: "I, Anna Weiss, as relict widow of George Michael Weiss, late of Upper Hanover Township, in the County of Philadelphia, Reformed Calvinist Minister, &c. † † † Touching my wordly estate

&c., &c. Imprimis: It is my will that all my just debts, contracted by me, or my Negroes, be duly paid and discharged. . . . Also that my hereunto named Executors shall demand and get in all the outstanding debts that were due to my deceased husband, for his services, if they can be got. And further it is my will, and I give and bequeath unto my beloved cousin, Loenard Brunk, living in the County of Albany, in the Government of New York, &c., &c., all my fine clothes and Garments, as also six great silver spoons, and also my three golden Rings, as in full for his Hereditary Share and Portion of my Estate, to be delivered unto him, on demand by my Executors.

"And whereas I have a Negroe Family, consisting at present of Eleven persons, as a Negroe-Man, named Gideon, and the Wife, named Jenny, the Man aged about forty-five years, and the Woman's age about forty-two years. Their children's names are: Jacob, about twenty years old, and Henry, about sixteen years, and Elizabeth, about eighteen years, and Anna Mary, about fourteen years, and Catherine, about eleven years, and Margaret, about nine years, and Susannah, about six years, and John, about four years, and also a young female child, about one year old, named Eva. Which all have accordingly been baptized to the Christian protestant reformed Religion; and whereas lately some claim has been made by a Relative of the deceased Revd.

Minister, my said Husband, in favour of his other Relatives in Germany, claiming the half of our Estate, as also with an intention to sell my said Negroes for slaves, contrary to the sentiment and intention of my said deceased Husband, who died intestate. So is it my Will, That the said Negroe Children may be bound out to serve from time to time, or as long as necessary, in order to make just such a sum of money as may be required, or ordered to be sent to the Brethren and Relatives of my said deceased Husband, in Germany, for their Hereditary, share and portion.

"And further, it is my Will: That all my said whole Negroe Family shall after the time of my death be free. And I do hereby declare Them alltogether, without Distinction or Exception to be an entire free Negroe Family. So that they never shall or may be bound out to Moral Slavery. But shall hereby fully have and enjoy Their Liberty—only is hereby excepted, as above said, to get so much money &c. &c. And I do hereby further give, devise and bequeath, unto my said Negroe Man Gideon Moor and to His heirs and assigns, as to my said whole Negroe Family forever, a certain Tract of Land, situate in douglass Township, in the County of Philadelphia, adjoining the land of Michael Reed, Mathias Walter, Andrew Weiler and Philip Leidecker, and containing 14 Acres and 60 perches of Land, which I lately purchased of Peter Hillegass, and obtained a

Deed for the same &c. &c. to hold to them my said Negroe Family, and for their further use and behalf forever," &c.

Here the document breaks abruptly. And here, too, we will close the sketch of pastor Weiss.

A stone, whether we may call it a tomb-stone or cenotaph, we know hardly, was planted many years later than his death, with the epitaph :

"Hier ruhet
Ehrw. George Michael Weiss."

This original legend had been placed to the left side of the pulpit in the old stone church. As the present edifice does not occupy the former site exactly, his supposed tomb fell into the front church yard. On the slab standing erect we read ;

"Zum Andenken
des
Ehrw. George Michael Weiss,
Ehemaliger Prediger dieser Alt Goschenhoppen und Gross Schwammer Gemeinden, von dem Jahre 1746 bis zu dem Jahre 1761.

Note.—This sentinel was erected by the late Charles Hillegass, as an individual tribute of respect to the memory of the old pastor.

CHAPTER V.

REMINISCENCES AND TRADITIONS IN THE CONGREGATION. PROGRESS DURING PASTOR WEISS' PASTORATE. 1746–1763. THE STATE OF THE GERMAN REF. CHURCH AT THAT DAY.

Comparing the roll of membership which pastor Goetschy entered with that of pastor Weiss', we notice an addition of a number of emigrants, whose names were mingled with those of the primitive colony. Although they were all possessed of a religious mind and identified with the Christian Church, in the Old World, we must not forget that the Reformed colonies planting themselves over the province of Pennsylvania, during the early period of its history, were a chaotic body. Many and severe were the trials of the zealous and cultured Dominie Weiss, in organizing the masses into congregations. They were suspicious of ecclesiastical enslavement and imposition, above all things. When pastor Weiss presented his ordination certificate in Latin, they ignored it, and obliged him to secure a German copy, which they could themselves read, ere they confided in him. Let the reader carefully scan the extract furnished us from the church at the Catskills:

BY JOHN B. THOMPSON, D. D.

It was in the year 1728, the same year in which he was ordained, that the Rev. George Michael Weiss came to Philadelphia with a company of his German Brethren to preach the gospel to them in the midst of the surrounding heathenism. But he met with difficulties of the same kind as those which befell the apostle of the Gentiles in his day.

Men of his own nation rejected his instruction, and questioned his authority. His ordination certificate was in Latin, which they could not understand, and they doubted whether it *was* an ordination certificate.

He reported this state of affairs to his Classis, and asked and received from them a *German* certificate. He placed a copy of this on record in the minute book of the church which he gathered at (Old) Catskill.

It is written in such a cramped hand, and is so involved in construction that I should not have been able to decipher it, without the kindly help of Prof. M. Stern. It is as follows:

Nachdem zu Churpfaltz. Kirchenrath Herr George Michael Weiss von Epping in der churfuerstlichen Pfaltz gebuertig, und dermahlen zu Philadelphia in Pennsylvania als Hochteutscher reformirter Prediger stehend ueber gegenwaertig Zustandt des dorten Religions und Kirchenwesens unter dem zten xbry verwichenen Jahres seinen bericht erstattet, bey diesem an-

lass aber zu verstehen gegeben worden, dass obgleich von Kirchenraths wegen schon albereit vor seiner hinein reysse ein in Lateinischer sprach verfasstes Zeugniss sowohl seiner lehr als lebens haltung ertheilet worden, doch schwerer umstaende wegen und um derjenig personen willen, welche Keiner anderer sprach kundig, Er auch eines solchen attestats in Hochtheutscher sprach benoethigt sei; also bezeug wir in Verfolg dessen, so wir schon hierbevoren von Ihm attestirt, dass Er nicht allein in seine lehre rechtsinnig, in seinem leben untadelhaft, in seinem umgang friedliebend, und vortraeglich, und in denen von Ihm zu mehrmahlen abgelegten predigt erbaulich zu sein befunden worden, auch nicht zweifeln, dass wenn Ihm Gott leben und gesundheit verleihen wird, Er unter gottliches segen grossen nutzen spenden und viele seelen erbauen werde.

Der grundguetige Barmhertzige Gott und Vatter wolle Ihm aus der fuelle seiner gnade die da ist in Christo Jesu, licht unt Kraft in vollem maasse darreich, damit das empfangene wort des Herren durch seinen Dienst glueckliches fortgang gewinneh und selbst der Heyden macht zu dem Herren gebracht, und Ihre Konigen herbeigefuehret werden mogen.

Hydelberg, den 26sten April, 1728.

Zum Churfuerstlichen Kirchenrath verordnete Director und Rathe.

[L. S.] L. C. Mieg.

A von Tuls.

TRANSLATION.

Whereas, Mr. George Michael Weiss, born in Epping in the electoral Palatinate, and at present stationed as a Reformed minister at Philadelphia in Pennsylvania, under date of the third of December of the last year, gave information to the Ecclesiastical Council of the Palatinate concerning the present condition of religious and ecclesiastical affairs there,—

And whereas, on this occasion he gave us to understand that (although he had received from this Council a Latin certificate) he needs also a certificate in German because of the difficult circumstances in which he is placed, and especially on account of those who do not understand Latin :—

Therefore, We testify, as we did before, that he is not only right-minded in doctrine and unblamable in life, peaceloving and sociable in his walk and conversation, but also edifying in his manifold discourses preached before us. We have no doubt but that if the Lord grant him life and health, he will prove useful and be the means of edifying many souls.

The infinitely good and merciful God and Father extend to him light and strength in full measure, from the fullness of His grace which is in Christ Jesus, that the received word of the Lord may by his service make great progress, that even the minds of the heathen may

be turned to the Lord and that their kings may be brought!

HEIDELBERGH, April 26, 1728.

L. C. MIEG,

Counsellor, and Director of the Electoral Church Council.

(L. S.) A von Tuls.

Superintendent Schlatter speaks of a difficulty at Goschenhoppen, during pastor Weiss' first year, in his Journal, under date of October, 1746. In consequence of a certain impostor, who claimed to be a clergyman, a schism was threatened. The Superintendent writes:

"On the 19 Oct., 1764, I preached at New Goschenhoppen, for the purpose of attempting, in conjunction with Messrs. Boehm and Weiss, to reconcile, by the blessing of God, the divisions made in this church by a man who thrust himself uncalled into the ministry, and formed a party of about 20 families. Although we did not exceed in accomplishing this object according to our wishes, yet the Lord interposed, some time after, and brought about an amicable arrangement."

Between the years 1736–44 a religious movement of considerable significance originated and extended over a large part of Pennsylvania, affecting the churches at Philadelphia, Germantown, Whitpain, Skippack, Falconer Swamp, Oley and Tulpehocken, as well as still others. We refer to Count Zinzendorf's attempt to es-

tablish what he called "*The Church of God in the Spirit*," out of the Reformed, Lutheran and other denominations. A number of pastors were drawn into the net, whilst Boehm, Weiss and others held aloof and preserved their flocks intact. It was through pastor Weiss' zeal that Goschenhoppen valley was saved from the well-meant but futile excitement.

On one of the pages of the church register at New Goschenhoppen we find the following item of interest:

"January 26th, 1766: Thomas Maybury brought two Negroes to Holy Baptism. The Father's name was Mathias. Sponsor: Mathias Barthel. The Son's name —Bernard. Sponsor: Bernard Eyl."

Near the church building lived David Schultz, Esq., about one hundred and thirty-two years ago, who owned slaves. One of the number murdered Mrs. Schultz, his mistress. The tomb-stone bears the following epitaph:

"*Anna Rosina Schultzin.*"
"*Murdered June* 14, *A. D.* 1750."
"*Aged* 29 *years. Funeral Text:*"
"*Jeremiah* 9 *:* 21."

From an extract of the will of Adam Hillegass, who emigrated in 1732, we learn that one of his slaves, Hannah by name, likewise attempted to poison her mistress, in order to obtain some fine clothes, which were in prospect for her on the demise of the good lady. The

attempt failed fortunately, and Hannah died in the connection a faithful slave.

In reference to pastor Weiss' slaves, after the death of Mrs. Weiss, there is a tradition current, which rests on no airy basis, and is worthy of being recorded. It seems that the good intentions of the old pastor and his wife, in reference to the liberation of their slaves, were not fully carried out. They were sold. But a strange fatality set in, one by one dying in the hands of their new owners. The master of a slave girl in Germantown hearing of this visitation, became alarmed and brought her in his carriage into the neighborhood, and, after selling the negro land, which properly fell in part to her, to Peter Hillegass, its former owner, he handed the proceeds to the girl and liberated her. The tract was long known as the "Negro Land." Some will have it that Christ's church (Huber's) stands on a part of this tract.

It was during pastor Weiss' term that the six acres, which John Henry Sproegel had originally donated as a burying ground to the Reformed, Lutheran and Mennonite denominations, were increased by 50 acres and 26 perches. The purchase was effected in 1749, although the deed was not secured until Feb. 23, 1796. The instrument was executed by Abraham Sniger and his wife Anna, and Thomas Tresse and wife Mary, who succeeded to the Sproegel estate, to Wendel Wieandt and

John Schell, of the Reformed congregation, in trust. The Lutherans and Mennonites became joint owners with the Reformed.

The first church was, accordingly, a *union* church. In what year it was erected no record declares. The primitive log building may have been planted shortly after the organization of the congregation, in 1731. Perhaps the year 1744, during which the church in *Old* Goschenhoppen was built, may be taken as a good and correct one. The Lutheran congregation sold out its right in 1796 to the Reformed, for £90. The Mennonites erected for themselves a meeting house in Washington township, Berks county, already in 1741. They, however, held a burying right until a very late day.

The parsonage grounds, a tract of some 50 acres, were likewise appropriated to the use of the three Reformed congregations, during pastor Weiss' reign, in 1749–50. In 1834 the Old Goschenhoppen congregation seceded from the triune fellowship. In 1865 the remaining two congregations sold the parsonage to Mr. Jonas Welker, in whose possession it still remains.

The following letters will afford the reader a bird's eye view of the German Reformed Church in America during pastor Weiss' day:

In 1754 the Reformed clergy addressed a communication to Gov. Morris, affirming the loyalty of the Germans under their care. It is subscribed by the following ministers, to wit:

"John Wald Schmidt, Cocalico; Theodore Frankenfeld, Fridricktown; Jonathan Du Bois, Northampton; Conrad Templeman, Swatare; Conrad Steiner, Germantown; Michael Schlatter, Philadelphia; John Bartholomew Rieger, at Lancaster; George Michael Weiss, Goschehoppe; John Philip Leydich, New Hanover; Jacob Lischy, Yorktown; P. W. Otterbein, Lancaster; Henry Wilh. Stoy, Tulpihokin."

A still earlier mirror, in which the Church is reflected, we have in the Minutes of Synod, 1746–51. It wears this face:

"Goschenhoppen and Great Swamp: George Michael Weiss;

1386392

Philadelphia and Germantown: Michael Schlatter;

Falkner Swamp and Providence: John Philip Leydich;

Skippack, Whitpain, Indian Creek and Tohickon: vacant;

Lancaster and Schaffer's Church: Joh. Barth. Rieger;

Tulpehocken: Dominus Bartholomaus;

Yorktown, Cross Church, Conowago, Braumutschy: Jacob Lischy;

Weissenich, Modencreek, Cocalico, Seltenreich: vacant;

Donegal, Schwatara, Quihehill; vacant;

Northampton, &c.: Du Bois;

Lehigh, Forks, Delaware, Saucon, Springfield : vacant ;

Heidelberg, Egypt, Jordan : vacant ;

Macungie, Allemængel, Schmalzgass, Maxatawny : vacant ;

Shanandoah, Missanoth, South Branch, New Germantown (Virginia) : vacant ;

Monoccacy, Conagotschy (Md.) : vacant ;

Racheny, Foxhill (N. J.) : vacant."

Pennsylvania, Maryland, Virginia and New Jersey constituted the Reformed theatre at this date, it is seen. The State of New York had been under the control of the Low Dutch, or Holland Reformed Church, as distinguished from the High German.

What a scarcity of ministers is, likewise, to be noticed ! Verily, the laborers were few.

CHAPTER VI.

THE GERMAN REF. CHURCH AT GREAT SWAMP. ITS BEGINNING. ITS CONSTITUTION. ORIGINAL ROLL OF MALE MEMBERSHIP. 1736—1746.

We now come to the early history of the second congregation of the Goschenhoppen pastoral charge.

Milford township once lay wholly in Bucks county, Pennsylvania—one of the three original counties of the State. Northampton was formed from it in 1752, and Lehigh county dates from 1812. In the last born district, in Lower Milford township, is located the German Reformed church of Great Swamp, about one mile north of Spinnerstown, Bucks county. The name "Great Swamp" is conventional merely, and is applied to a stretch of low-ground extending 'round about, as 'Falconer Swamp' and 'Long Swamp' is appropriated to similar plains.

This congregation is one of a trio of churches which constituted the Goschenhoppen pastoral charge, down to the second pastorate of pastor Faber, Jr., and stands in a twin relation to the New Goschenhoppen congregation to this day.

The two churches stand about four miles apart, on a straight line. Since the New Goschenhoppen church is

in Montgomery county, and near the Berks county line, and the Great Swamp church stands in Lehigh, just beyond the boundary of Bucks, the pastor, ministering to both on one Lord's day, very often drives over parts of four counties, within a few hours, and without being beyond a few miles from his home.

The first beginning of the Great Swamp congregation is involved in obscurity, as is indeed the origin of all the primitive churches in Pennsylvania. The church register opens in the month of April, A. D. 1736, under pastor John Henry Goetschy. The title page has this inscription :

"Church Book of the Christian Congregation at Great Swamp."

"In which are recorded—First: Those Articles of Christian Discipline which this Congregation, with others in this country, has adopted; Secondly: The Names of the Parents, Sponsors, and Infants, who were baptized by me.

"John Henricus Goetschius, V. D. M.,
"Helveticus Tigurinus
("Canton of Switzerland).
"April 24th, A. D. 1736."

The Articles of Discipline afford us a proof against the false accusation so often brought against the early pastors and members of the Germanic churches, that they were wholly indifferent in reference to the morals

and life of the flock. As an eloquent protest of antiquity, we copy this primitive Constitution:

"A MEMORANDUM OF THE ARTICLES OF CHRISTIAN CHURCH DISCIPLINE.

I. OF THE ELDERS.

The Elders shall be honorable and worthy persons, having a good report among their neighbors. When nominated by the Pastor, their election shall be determined by a majority of the members. Their duties shall be to watch over the conduct of the members, and to report every disreputable act committed in the congregation. One of the number shall receive the Alms, and the other shall keep a record of the amount.

II. OF THE ALMS.

The Alms shall be applied to the poor of the congregation, first of all. The Sacramental Expenses shall, then, be defrayed out of their fund; as well as such Repairing as may be deemed necessary to the church and church premises. They shall be devoted to all right and proper ends.

III. OF THE CONGREGATION.

Every person of the Reformed Faith, and member of the congregation, shall solemnly promise that he and his household will obey all the Divine Ordinances. In case he fails to do so, he shall be regarded as not belonging to the Christian Fellowship, and shall be suspended from the privileges of the church. Every mem-

ber shall contribute towards the support of the ministry of Christ, after the measure and in accordance with his means.

Should any one cause scandal, and not amend his ways, through the Preaching of the Word and private Admonition, he shall be exposed to the loss of the Holy Sacraments and Expulsion."

This Constitution speaks for itself. It is brief, but covers the whole ground. Modern Books of Discipline may enter more largely into details, indeed, but they can hardly touch the marrow more effectually. The preaching of the word, the holy sacraments, the Christian life and charity are especially emphasized, it will be noticed. Let these have their proper weight, and a congregation will abound in good fruits, now as then.

The earliest enrollment of male members is here correctly copied:

"Franz Rus, Ulrich Rieser, Ludwig Bitting, Alex-"
"ander Dieffenderfer, Peter Linn, J. Schmidt, Christian"
"Miller, N. Miller, Jacob Dubs, Jacob Wetzel, N."
"Kessler, Jacob Wetzel, Jr., Felix Brunner, J. Bus-"
"kirk, Joseph Everhart, Michael Everhart, Michael"
"Everhart, Jr., Ulrich Spinner, J. Bleyler, Peter Bley-"
"ler, Alsap Heger, N. Hick, J. Huber, Abraham"
"Kraft, Henry Huber, Jacob Huber, Rudy Huber"
"(der Wagner), A. Huber (der Schneider und Toch-"
"termann), Rudy Frick, Abraham Titlow, N. Titlow,"

"J. Nic. Mumbauer, Saul Sampsel, N. Willauer,"
"John Huber, John Huber, Sr., Philip Boehm (der"
"Schlosser), Valentine Kaiser, Daniel Kucker, N. Hu-"
"ber (der Schmidt), Huber's Bruder, J. G. Titlow (der"
"Weber), B. Weiss, N. Kuendig, David Traub, An-"
"dreas Kreber."

This list was entered between the years 1736—1746. After nearly one and one-half century, many of the descendants of these early Reformed fathers are still found on the ground and in the congregation. Among the most prominent survivors we mention especially the Everharts, Dubs, Hubers, Mumbauers, Titlows, Spinners, Millers, Kuckers, &c. It is with human families as with plants and animals, we sometimes think, touching the soil on which they are planted and grow in. There they flourish best. The wise Solomon tells us: "As a bird that forsaketh her nest, so is a man who wandereth from his place."

CHAPTER VII.

THE DEED OF THE GREAT SWAMP CHURCH LANDS. THE FIRST CHURCH BUILDING.

We are sure the deed to the church grounds adjoining the building of "Trinity Reformed church"—as this house of worship is now known—will be read with interest. The survey and grant had been made in 1738, and quit rent paid by the congregation until 1762, when the deed was issued and a full title obtained. We will let the instrument speak for itself:

THE DEED.

"Thomas Penn and Richard Penn, Esquires, true and absolute Proprietors and Governors in Chief of the Province of Pennsylvania and Counties of Newcastle, Kent and Sussex on Delaware, To all unto whom these Presents shall come, Greeting: Whereas in pursuance of Warrants under the seal of our Land Office, dated the twenty-third day of May, one thousand seven hundred and thirty-eight, there was surveyed on the twenty-seventh day of September, following, unto Michael and Joseph Everhart a certain Tract of Land situate in Upper Milford Township, formerly in the County of Bucks, now Northampton, Beginning at a marked white oak,

a corner of the said Michael and Joseph Everhard's Lands, thence by Land of Bartle Hornberier South-West one hundred and thirty perches to a post, Thence by Land of Lawrence Erb North-West one hundred and forty-eight perches to a post, thence by Land of Felix Brunner North-East one hundred and thirty perches to a stone in a line of the said Joseph Everhard's Land, thence by the same South-East one hundred and forty-eight perches to the place of Beginning, containing one hundred and thirteen Acres and seventy perches and the usual allowance of six Acres per cent. for Roads and Highways, as in and by the said Warrant and Survey remaining in the Surveyor General's Office and from thence certified into our Secretary's Office more fully appears, And Whereas the said Warrant was granted and the said Tract surveyed thereon at the instance and request and by the direction and at the proper cost and charges of the Minister, Elders and Congregation of the reformed Calvinist Society settled in Upper Milford aforesaid and adjacent Township of Lower Milford, who have now humbly besought us to grant unto the said Michael Everhard and to Joseph Everhard, the son of the said first Joseph Everhard, who is since lately deceased, in Fee the said described Tract of Land In Trust for the Minister, Elders and Congregation for the time being of the said reformed Calvinist and their Successors settled and to be settled from time to time in the said

Two several Townships of Upper and Lower Milford the said Congregation having now erected on the said Tract a Church and School House for the use of them and their Successors. And we favoring their request. Now know ye that for and in consideration of the sum of seventeen pounds eleven shillings and seven pence lawful money of Pennsylvania to our use paid being the money of the said Congregation by the said Michael Everhard and Joseph Everhard their heirs and assigns, the Receipt whereof we hereby acknowledge and thereof do acquit and forever discharge the Michael Everhard and Joseph Everhard their heirs and assigns by these Presents and of the yearly Quit Rent hereinafter mentioned and reserved. WE HAVE given granted released and confirmed and by these Presents for us our Heirs and Successors as give grant release and confirm unto the said Michael Everhard and Joseph Everhard their Heirs and Assigns the said one hundred and thirteen acres and seventeen perches of Land as the same as now set forth, bounded and limited as aforeseid. With all Mines Minerals Quarries Meadows Marshes Savannahs Swamps Cripples Woods Underwoods Timber and Trees Ways Waters Water Courses Liberties Profits Commodities Advantages Hereditaments and Appurtenances whatsoever thereunto belonging or in any wise appertaining and lying within the bounds and limits aforesaid. Three full and clear fifth parts of all Royal

Mines free from all deductions and Reprisals for digging and refining the same and also one-fifth part of the ore of all other mines delivered at the pitts-mouth only excepted and hereby reserved and also free leave right and liberty to and for the said Michael Everhard and Joseph Everhard, their Heirs and Assigns to Hawk Hunt Fish and Shoot in and upon the hereby granted Land and Premises or upon any part thereof. To have and to hold the said one hundred and thirteen Acres and seventy Perches of Land and Premises hereby granted (except as before excepted) with their appurtenances unto the said Michael Everhard and Joseph Everhard their Heirs and Assigns to the only use and behoof of the said Michael Everhard and Joseph Everhard their Heirs and Assigns forever. In Trust nevertheless and for the use of the Minister Elders and Congregation for the time being of the said reformed Calvinist Society and their Successors settled and to be settled from time to time in the said two several Townships of Upper and Lower Milford and to and for no other use or purpose whatsoever To be holden of us our Heirs and Successors, Proprietaries of Pennsylvania as of our Manor of Tamor in the County of Northampton aforesaid in free and common Socage by Fealty only in lieu of all other services. Yielding and Paying thereof Yearly unto our Heirs and Successors at the Town of Easton in the County aforesaid at or upon the first day of March

in every year from the first day of March last one-half Penny sterling for every Acre of the same or value thereof in coin current according as the exchange shall then be between our said Province and the City of London to such Person or Persons as shall from time to time be appointed to receive the same and in case of non-payment thereof within ninety days next after the same shall become due then it shall and may be lawful for us our Heirs and Successors our and their receiver or receivers unto and upon hereby granted Land and Premises To Re-enter and the same to hold Possess until the said quit rent and all arrears thereof together with the charges accruing by means of such non-payment and Re-entry be fully paid and discharged. WITNESS James Hamilton Esquire Lieutenant Governor of the said Province, who by virtue of certain powers and authorities to him for this purpose (inter olia) granted by the said Proprietaries hath hereunto set his Hand and caused the Great Seal of the said Province to be hereunto affixed at Philadelphia this sixteenth day of December in the Year of our Lord one thousand seven hundred and sixty-two. The Third Year of the Reign of King George the Third over Great Britain."

It has ever been declared that the congregation had existed as a union of Reformed and Lutheran members, down to 1762. Some Lutheran names occur in the original enrollment. The anecdote, by which the whole

tract came into the sole possession of the Reformed body, is still related as a fact. We record the transaction in brief. It is said that the two organizations appointed two men to attend to the patenting of the land, in trust for both, elder Sheets of the Lutheran and elder Everhart of the Reformed. The former, instead of accompanying the latter, that both might transact their duty in common and to the mutual benefit of both congregations, hurried on ahead. Elder Everhart, hearing of this over-much haste, proceeded 'by express' to Philadelphia, and entered the Land Office, in advance of elder Sheets, and succeeded in securing a title for the Reformed congregation exclusively, whilst his colleague, who reached the city first, had leisurely indulged in a glass of wine at the hotel. After they met on the steps of the Land Office, elder Sheets intending to transact the business, and elder Everhart having already attended to it, both were surprised, the one sadly, the other gladly. After a few moments of awkward silence, followed by a short parleying, they returned to the hotel to explain. It resulted in the following dialogue:

Everhart: Neighbor Sheets, do you know the difference between the Lutherans and Reformed?

Sheets: Well, they vary in the Lord's Prayer, the former using "*Vater Unser*" usually, whilst the latter say "*Unser Vater.*" Besides, they differ in their several views on the Lord's Supper.

Everhart: There is still another difference—is there not?

Sheets: I am not aware of any other difference; what may it be?

Everhart: I will tell you: *The Reformed first attend to duty, and then indulge in wine, whilst the Lutherans first sip their wine, and then attend to duty.*

No further explanation was needed. And as both elders indulged in a glass or two of good wine, they started on their home-road in good fellowship. The Lutherans then withdrew apart, and built a church on a spot which elder Sheets donated for that purpose.

We intend to cherish no spirit of boasting by the above recorded sharp practice, by any means. It answers several purposes, however. It proves that a union once existed, or no disunion could have ensued. Besides, it serves to destroy a favorite idol in reference to olden times, which we are wont to paint as so thoroughly honest. Our opinion is confirmed by this transaction, namely, that "the good old times were too good to be true." And again, it teaches that the difference between the two old Reformation Churches, according to the elders, after all, comes to the very insignificant matter, as to *when* the wine may best be taken! Could there not as well a compromise be effected on the rubric of not drinking any wine at all as a beverage?

The first church building was a log church and stood in one of the corners of the oldest grave-yard. We cannot safely date its erection prior to 1736, though it *may* antedate the opening of the church register by some years. Pastors Goetschy and Weiss ministered here, whose sketches we have already noted in former Chapters.

The corner in the earliest grave-yard is still pointed to, on the authority of tradition, as the site of the first church edifice. We feel magnetized whenever we gaze in that direction, and think of the pioneer pastors and members who worshipped God in their original simplicity and child-like faith. Could they now rise and behold the fair temple which their sons and daughters have planted on the manse; they could not but rejoice over the progress made since their own small day. A faith that survives during so long a period, and grows no less, may well claim to possess a more than epherneral life. "Jesus Christ, the same, yesterday, to-day and forever."

CHAPTER VIII.

PASTOR JOHN RUDOLPH KITWEILER. REV. JOHN CHRISTOPHER GOBRECHT. THE SECOND CHURCH BUILDING AT GREAT SWAMP. THE THIRD CHURCH EDIFICE. THE FOURTH.

After the death of pastor Weiss a short interval follows, during which no pastor had been in the field. Indeed, until the arrival of the Rev. John Theobold Faber, Sr., the several congregations composing the charge were supplied by several both regular and irregular ministers. Pastor Kitweiler seems to have labored at Great Swamp with success for a few years. We do not know much of the man. On the church register of the congregation at Long Swamp, in Berks, and Lehigh county, stands this entry: "After the departure of pastor Michael, the congregations chose the Reverend Rudolph Kitweiler (Keitenweiler or Reidenweiler), about the middle of May, 1756, who served perhaps seven years and six months. Finding that he could not accomplish his work, he left."

About the time he left Long Swamp, he came to the church at Great Swamp, accordingly. His name has a familiar sound in the ears of a few old members, who heard their sires speak of the "Schweitzer Pfarre" Kit-

weiler. One or two baptismal certificates were also shown us with his name on the face. In the graveyard, near the former path-way, we noticed a somewhat prominent tomb-stone, rudely dressed and shaped. After considerable effort we deciphered the following epitaph:

"Hier liegt begraben
Der Gewesener Reformirter Prediger
Johann Rudolph Kitweiler
Sein Alter war 47 Jah. 9 Monat
Ist Geboren Den 2 Januar, 1717
Gestorben Den 2 October, 1764."

His pastorate was consequently of short duration, and of small import.

The Rev. John Christopher Gobrecht, likewise, supplied this congregation, during his ministry in the Tohickon and Indian Field charge. He was born October 11, 1733, in Gœttingen; emigrated in 1753, arriving at Philadelphia, a weaver by trade. He studied under pastor Alsentz, minister at the Wentz's church, in Montgomery county, and became a prominent pastor and vigorous thinker subsequently. He was ordained and entered the Tohickon charge about 1763. From this field, which extended to Trumbauerstown (Charlestown), Bucks county, he looked after the wants of the Great Swamp church. In 1770 he moved into Lancaster county, serving several fields within its bounds, during the remainder of his days. He died November 6, 1815, at the ripe age of 82 years and 26 days.

Pastor Gobrecht, likely, supplied this point, from the death of Kitweiler, in 1764, until the arrival of the elder Faber, in 1766.

As the pastors, whose sketches occur in the succeeding Chapters, served both at New Goschenhoppen and Great Swamp, we will here briefly record the dates of the erection of the several church edifices, down to the present day, in order that the remaining account of this charge may flow on with less interruption.

The old *log* church gave way to a *stone* church, in 1772. It was erected under the pastorate of the elder Faber. Tradition places it near the site of the first building.

The *third* church was built in 1837, under the ministry of the elder Weiser. It is told us that the entire building cost but $1,800 in money. The stone and timber were gathered from the premises of the congregation. Nor was it a mean house of worship. At least 600 could be accommodated, and many a far more ordinary country church have we seen. It had once been remodeled, and modernized to such an extent as to cause general regret, when the order went forth to supplant it by a new one.

The *fourth* church was built in 1872–3, during the present pastor's day. This last temple undoubtedly cost more money than the three before it. Its total cost is no less than $30,000. Its Building Committee

was composed of the following members: ISAAC FLUCK, AARON DUBBS, SAMUEL WEANDT, DANIEL EBERHARDT and REUBEN MUMBAUER. The first three named members already dwell within the glorious temple on high. Upon its corner stone the name "TRINITY REFORMED CHURCH" was engraved and henceforth adopted. It is not likely that any body of men and women contributed more largely towards the erection of better church edifices than did the members of the Reformed congregation of Great Swamp. The dedication was celebrated all the more heartily because they had paid it all. The pastor's venerable father, together with the reverend brethren, L. D. Leberman, N. S. Strassburger and N. Z. Snyder, officiated on the glad occasion.

We will only yet put on record that the Great Swamp congregation was incorporated November 8th, 1856, through the efforts of pastor Daniel Weiser. The charter was undersigned by the following names:

Daniel Weiser, *pastor;* Samuel Weandt, Isaac Fluck, *elders;* Charles Weandt, Aaron Kummerer, William Derr, *deacons.*

CHAPTER IX.

THE REFORMED CHURCH AT OLD GOSCHENHOPPEN. ITS ORIGIN. SITE. FIRST AND SECOND CHURCH BUILDING. ORIGINAL ROLL OF MEMBERSHIP. ITS WITHDRAWAL FROM THE GOSCHENHOPPEN CHARGE. INDEPENDENT RELATION TO SYNOD. ITS RETURN TO SYNOD. SOME NOTICE OF ITS PASTORS. 1732—1746.

We will now review the history of the third congregation which, with the two already sketched, originally composed the Goschenhoppen pastoral charge.

In Upper Salford township, Montgomery county, perhaps one mile from Salford Station, on the Perkiomen Railroad, are situated the Old Goschenhoppen church tract and house of worship. From the beginning to the present day the whole manse has continued a "union" possession—jointly purchased and owned by the Reformed and Lutheran congregations.

The Reformed congregation at Old Goschenhoppen must be regarded as the child of those pioneer pastors Goetschy and Weiss. The church register opens in 1732. In this year, too, the joint bodies secured a "warrant" for the survey of a tract of land, in Upper Salford, in order to erect thereon church and school

buildings. In 1737, January 26th, 38¼ acres were set apart as a church manse, with the usual allowance for public roads, &c. The patent was obtained on the following 7th of February, by Jacob Keller (Reformed) and Michael Reiher (Reiter?) of the Lutheran side. The whole 'Bill of Expenses' reads:

"For 38¼ Acres of Land—£5 17 s. 9 d.;
Surveyor General's Warrant—9 s.;
Trouble and Expenses—7 s.;
Recording Patent—5 s.;
Total—£8 4 s. 3 d."

In the year 1734, on the 9th of May, the corner stone of the church was laid. But the arduous work seems not to have been completed, if the records are correct, until 1748. During the fall of this year the inner equipment had been contracted to a party for £15. A benevolently disposed member, Gabriel Schuler, constructed and donated the pulpit. We cannot state the entire cost of the building; but it is said that a debt of £30 remained on the shoulders of the congregations as far down as 1751. After serving its purposes for 114 years, the first church was taken down, and its room filled by the second house of worship, of more modern structure, with steeple and bell.

The corner stone of the present building was laid on the 14th day of May, 1858, and on the 6th and 7th days of November, in the same year, the dedication was celebrated.

The Building Committee was composed of the following individual members: SOLOMON ERDMAN, JESSE HILTEBEITEL, CHARLES GABEL and JESSE ZIEGLER.

As the pastoral succession in this church has not varied from that of the congregations at New Goschenhoppen and Great Swamp, we will refer the reader to other chapters for light in reference to this period of its history.

In 1818, under the ministry of the younger Faber, the congregation having seceded from the old congregational confederacy, in which the three churches had stood from the beginning, its history varies accordingly, and requires some special mentioning.

At the time of its withdrawal from the pastoral charge, this congregation became attached to the Falconer Swamp charge, until the year 1862, when the Old Goschenhoppen charge was constituted, which embraced this point, together with Frederick, Sumneytown and Pennsburg. In this relation it remains still.

In the year 1833 the Old Goschenhoppen congregation sold its right to the parsonage, at New Goschenhoppen, to the two remaining churches, at a price we cannot state.

In 1819 the Rev. Jacob W. Dechant became its pastor, until 1832. From 1833–58 the Rev. Andrew Hoffman, of Falconer Swamp, ministered at this point. Under him, on his deposition from the ministry, the congregation declared itself independent of all Synodical

relation, and continued in this irregular state down to Hoffman's retirement to private life.

In the year 1859, February 6th, Rev. R. A. Vancourt became the pastor in charge, and under his hand the entire field was restored to order and loyalty once more.

In 1862 the present pastor, the Rev. A. L. Dechant, succeeded to the pastorate in the Old Goschenhoppen charge, and has labored with good effect.

For more information concerning the several pastors operating in this congregation, we refer the reader to other portions of this volume.

We present the original roll of male membership, as pastor Weiss entered it on the church register at New Goschenhoppen, in 1746:

Johannes Jost, Jacob Hawk, Jacob Weitman, Samuel Schuler, Benedict Schwob, Daniel Heiter (Reiter?), Jost Kolb, Heinrich Buehl, Felix Lee, Jacob Grub, J. Hollenbusch, H. Hollenbusch, J. Weyman, Jacob Irret, J. Gantz, J. Mueck, H. Bomberger, J. Brunner, Andres Mueller, Philip Wentz, Johannes Fauth, Kilian Zimmerman, Ullrich Herzel, J. Dimig, Stoffle Dickenshitt, Jacob Hoffman, Ludwig Schuler, J. Goetz, Simon Moy, J. Lee, Jr., J. Dimig, Jr., Balthaser Lauper, Philip Ried, H. Bomberger, Jr., Nic. Dickenschitt, Jr., J. Goetz, Jr.

The first consistory, on record, was entered thus:

Elders—Jacob Krausz and Adam Goetz.

Deacons—Isaac Summer and Andrew Oehl.

CHAPTER X.

THE SUPPLY PASTORS AT NEW GOSCHENHOPPEN AFTER THE DEATH OF PASTOR WEISS—JACOB RIESS, PHILIP JACOB MICHAEL, JOHN PHILIP LEYDICH.

The death of pastor Weiss caused a break in the regular line of ministers, likewise at New Goschenhoppen. The congregation had not been left wholly without a shepherd. The temporary shepherds were the following persons:

JACOB RIESS.

Of this almost unknown pastor we are glad to report what he records of himself. It consists of a short entry, here and there found on the church register. The first reads thus:

"Church book of the Reformed congregation at New Goschenhoppen, from the year in which pastor Weiss died. All the young children who were baptized from that time until the year 1766, by me—Jacob Riess, Leydich and Michael. Jacob Riess, Pastor.

"John Ehrhardt Weiss and Michael Moll—Elders; Ulrich Graber and Peter Hillegass—Deacons of the Congregation."

Another entry struck us as worth transcribing, to wit:

"On the 26th day of January, 1766, Thomas Maybury brought two Negroes to Holy Baptism. The Father's name is Mathias—Sponsor: Mathias Berthel. The Son's name is Bernard—Sponsor: Bernard Eyl."

These negroes had been slaves of Thomas Maybury, the owner of the Green Lane tract.

We learn that pastor Riess had been minister in charge at Indian Field, from 1749–53, and Tohickon. It is probable that he had not been a regular pastor after the year 1753. On the register at Indian Field he wrote:

"*Kirchenbuch fuer die Reformirte Gemeinte an der Indian Creek, worinnen sind aufgeschrieben die Kinder, welche ich, Jacob Riesz, getauft habe vom Jahr* 1753, *den 3ten Junius.*"

From this date on we trace him to Lower Saucon. In 1766 his name disappears, until we find it in his epitaph in the grave-yard at Tohickon. It reads:

"Rev. Jacob Reisz, Reformed Pastor here. Born April 10th, 1706. Died December 23rd, 1774. Aged 68 years, 8 months and 13 days."

PHILIP JACOB MICHAEL.

This pastor hailed from Long Swamp, in Berks county. Though a weaver by trade, he is said to have been a man of culture. His residence was in Lynn township, near "Michael's Knob." He was the founder

of "Ziegel's church." He seems to have sallied out in every direction, ready to serve any vacant field. As his history had been irregular throughout, the odor of sanctity does not gather about his name. Nevertheless, he succeeded in gathering a series of congregations around himself, near his home, and ministered with no little acceptence wherever he lit down—at least for a while.

However, let us obey the style of the epitaph writer, and say nothing evil of the dead.

JOHN PHILIP LEYDICH.

Pastor Leydich had been the minister at Falconer Swamp and New Providence, in Montgomery county, a man in good repute and loyal to the Church. He was born in 1715, and emigrated in the year 1748. From this year dates, likewise, his long and settled pastorate to the end of his life. Besides ministering faithfully to his charge, he supplied, in seasons of emergencies, Upper Milford, Salzburg and New Goschenhoppen.

In a family burying ground, in Frederick township, Montgomery county, his remains sleep. Over his sleeping dust we read;

"John Philip Leydich
War Geboren 1715, Den 28ten April.
Ist Gestorben Den 4ten Januar, 1784.
Ist Alt: 69 Jahren.
Den 2ten Tim. und 2 Cap. Vers 3.
Leide als ein guter Streiter
Jesu Christi."

We feel thankful that we have been enabled by the sparse fragmentary records, gathered here and there, to bridge over the chaotic season in the charge, bounded on the one side by the death of pastor Weiss, and on the other by the advent of pastor Faber, Sr.

We have gotten beyond the breakers now, and await confidently an open sea.

CHAPTER XI.

THE REV. JOHN THEOBOLD FABER, SR., S. T. D. HIS BIRTH, EDUCATION, EMIGRATION AND FIRST PASTORATE.

Few departed clergymen are more affectionately remembered than pastor Faber, the elder. 'Verily the memory of the just is blessed.'

In a large family Bible still in possession of his direct descendants, and nearly two hundred years old, he neatly wrote:

"I, John Theobold Faber, was born in the Palatinate. The town is named Zotzenheim—but two hours distant from Zurich. To the best of my knowledge, I was born on the 13th day of February, A. D. 1739."

Abundant evidence is at hand to prove that he descended from good blood, and that his early training and later preparation for the office of the ministry had been of the highest order. His father had been a clergyman before him, and knew the worth of a thorough education. Among his mass of manuscripts we find a "Notice," summoning him to an EXAMEN at Heidelberg University, April 20th, 1763. It is briefly signed "ROTHGEB." His application for licensure reads thus:

"Ahn Ihro Chur-Fuerstliche Durch: zu Pfaltz

Hochlœblichen Kirchen-Raths gehorsamste Vorstelle und Bitte, mein Joh. Theob. Faber : S : S : Theol. : Studiosus : und damit er zu bevorstehendes Examini Ministeris recipiit, und gnædig aufgenommen werden mœgte. —Hochlœblichen Kirchen-Raths : Das Ich meine Studio auf hiesige Universitæt der gehohn nach absolvirt und dabei authentiche Testimonii beibringen kan. Ein solches wird einem Hochlœblichen Kirchen-Raths aus dem nægste abzuhaltenden Protocollodie Generalia in mehrerem erwiesen werden : und gleich wie nun auf zukuenftigen Montag ein Examen pro Ministerii gehalten wird, so habe einem Hochlœblichen Kirchen-Raths gehorsamst Ersuchen wollens mich in solche Zahl aufzunehmen so dan meine Profectus gnadigste anzuhœren.

"Als Eines Hochlœblichen Kirchen-Raths

"Unterthænige gehorsamste Diener."

We now copy his credentials furnished him by the authorities of the Church of Holland :

"Welchen gestalten Chur-Pfaltzischiscem Kirchen-Raths zu besonderem wohlgefallen gereiche, dass der Chur-Pfaltzische Ministerii Candidatus Faber von Zotzenheim dem Ihme beschehenen Auftrag zufolge, als Prediger nacher Americanam zu gehen gesonnen seie : Solches bleibt demselben seine dessfalls mit hodierno beschene geziemende anzei und bitte mit dem anhang hierdurch resolutionis loco ohn verhalten, dass Ihme die allenfællige Rueckkehr ad Patriam dadurch nicht nur

keines weges beschrancket sein, sondern im gegentheil auf dessen hier nacht nachsuchende befœrderung viel mehr vorzueglich dedacht genommen werden solle: Uhrtuemlich alle hierbei dedruckten grosseren Kirchen Ræthlichen Cantzlei Insiegels und der gewœhnlichen Unterschrift.

"Heidelberg, den 28ten April, 1766.

"Chur-Pfaltz Kirchen Rath

"J. W. F.: Hads Antz.

"Chur Pfaltz Reform

"Kirchen Rath Insiegels."

His had been a long cherished desire to emigrate to America, as a Reformed missionary. But his father having died and leaving his widowed mother in limited circumstances, and his two brothers having growing families, the way seemed blocked. There was, besides, a sister to maintain.

Older Holland ministers, however, urged the American mission upon his already tender conscience. Hence application was made to the authorities in the Palatinate for aid. In his petition he sets forth his earnest longing to labor in the infant Church in North America, as well as his limited means. His prayer to the "*Hochlœblichen Geistlichen Reformirte Administration*" bears date, Heidelberg, A. D. 1766.

The desired aid having been afforded him very readily, he at once prepared to embark. The following letter explains itself:

"To-day I received a Note from Rev. Dr. Wurd, and learn from it that Reverend Mueller, a foreigner (who has been with me frequently, and no later than yesterday) will shortly return to New York. The Captain of the ship in which he came to Rotterdam, will sail in a few days. Reverend Mueller knows the Captain, and speaks of him as an excellent character. It would be to your advantage to be under his care. Mr. Kere also recommends pastor Mueller, minister in New York, and Reverend Roths, as good and trusty men, with whom you can pass your time profitably. On next Tuesday, D. V., you can speak more definitely of all these things. Rev. Dr. Wuerd says, another candidatus will accompany you to America, with like intentions.

"I am yours,

"J. E. Drusse, Minister."

He landed at Philadelphia, September 2nd, 1766. The Rev. J. G. Alsentz, as soon as he heard of his arrival, wrote him in these words:

"I thank God that you have safely reached us in this vineyard. We rejoice in the help you bring us, for we are sorely in need of it. I understand that you preached in the city. On next Lord's day you must be with us, and have already so written to pastor Weyberg, and informed him of an appointment for communion service. Come prepared to preach on the occasion. But as the letter may go astray, I also write to you, and

would ask, whether you prefer the Morning to the Afternoon? The Forenoon is more favorable for a good audience, as we have some country members. Are you John Faber's son? What other members are there of your name?

"August 19, 1766, Germantown."

On the 24th of October, 1766, he opened his pastorate, as minister in the charge, composed of the three congregations at New and Old Goschenhoppen and Great Swamp. He resided near Sumneytown, Montgomery county, having found a home at a Mr. Hiester's house. On the 7th of August, 1770, he was married to Miss Barbara Rose, daughter of Ehrhardt Rose, of Reading, Pa., an active member of the Reformed Church. He had been entertained as a guest under this roof, at a Synodical meeting, and became the son-in-law of his host, accordingly. After his marriage he moved to the parsonage. For thirteen years his ministry in this field went on smoothly. A new church was erected in 1771, and the inner life of the congregation near his home had especially revived. The entire field became very promising under his hand.

On the 20th of September, 1771, Conrad Kilmer, of Upper Hanover township, Montgomery county, bequeathed £60 to "the Reformed Calvinistic congregation at New Goschenhoppen," as the nucleus of a poor fund, which may well be taken as some evidence of pas-

tor Faber's faithful service among the members of his flock. And in 1770 a large stone church was built at New Goschenhoppen. The Reformed church, at Lancaster, Pa., had twice endeavored to persuade their pastor, once in 1769, and again in 1775. But in their third attempt they succeeded. The following document tells the whole story of pastor Faber's change of fields:

"Lancaster, Aug. 30, 1779.

"Reverend Sir—It is without doubt already known to your Reverence, that the Rev. Mr. Helffenstein has left our congregation for some time past. In order, therefore, to obtain another pastor, the congregation assembled yesterday, in the school-house; on which occasion your Reverence was unanimously elected. If you will, then, have the goodness to visit us and preach for us, we will be very thankful. The Consistory, accordingly, resolved, with the consent of the congregation, to send the bearer, William Jacob Schaeffer, to wait upon you, and urge upon you our call. Should you consent to preach us a trial sermon, on some day of your own choosing, we will then be fully prepared to extend you the proper call. To this end, Mr. William Jacob Schaeffer is authorized to confer with you in detail.

"Meanwhile we remain your Friends. Done in the name of the Consistory of the German Reformed Church, Lancaster.

"Nicholas Job,
"William Bush,
"Ludwig Schell."

But it was even now not so easy a task to uproot the good pastor and transplant him to the Lancaster field. A protest was framed and forwarded to the Synod, assembled in that city, which sets forth that his old charge "unanimously desires to retain him as their pastor; that he is greatly beloved by all, and that he is very useful." They, furthermore, promise "to give him £225 lawful money · sixty bushels of wheat and rye; the use of the Parsonage, Fuel and the hay of a meadow." They express the hope that the "Hochlœbliche Coetus" will hear and heed their prayer. It is signed by Henry Ott, Jacob Whitmer, Wendel Wiandt, Ulrich Graber, John Hiltebeitel and Solomon Grimly—elders of the three congregations of Old and New Goschenhoppen and Great Swamp.

Notwithstanding, the thrice repeated call led the Synod to urge him to make the change. He preached his farewell sermon at New Goschenhoppen, October 6, 1779; on the following Lord's day at Old Goschenhoppen, and finally at Great Swamp.

His pastoral summary presents a grand total, which, however, we are not prepared to give in accurate figures on account of not having all the books at hand.

Humanly speaking, it had been well, had pastor Faber for the third time refused to heed the call from Lancaster, as he had twice before. His personal unrest and but partial success in his new field, as well as the distress

and disorder occasioned in his old territory—all these facts confirm us in the opinion that his departure was a mistake. His return after a short interval was but a righting of a wrong. We are glad that an opportunity was afforded him, in the Providence of God, to correct his own history.

We have a number of letters in our possession bearing on his leaving. Some urge him to go, others to stay. The poor man evidently desired to do the will of Providence, and felt himself justified to follow such a course as he thought best. But, however well meant, he always believed he had committed an error.

CHAPTER XII.

DISORDER IN THE GOSCHENHOPPEN CHARGE. PASTORS, REGULAR AND IRREGULAR. REV. JOHN WILHELM INGOLD. REV. FRED. DELLICKER. REV. FRED. W. VON-DER-SLOOT, SR.

The Rev. Nicholas Pomp, pastor at Falconer Swamp about the time Dominie Faber left for Lancaster, writes to a friend under the date, August 17, 1781, in these words: "In the congregation at New Goschenhoppen there is a lamentable state of affairs. The enemy has been successful in sowing the seed of discord in that field. Should even Mr. J. W. Ingold, who created the difficulties, leave, I still fear an entire schism. I have done all that lay in my power, together with other neighboring brethren. But all our efforts to restore peace have proven vain. The fire could not be smothered in the beginning, nor quenched after it had spread out. It is raging now. The Lord have mercy on them!"

This extract lifts the curtain, and gives us some conception of the *status* of things.

John W. Ingold seems to have been a foreigner, and of that "squatter" impostor order, whose members crowded their services on vacant fields. Hovering over a territory, which extended from Indian Creek to Sau-

con, Easton and Long Swamp, he quickly lit on the Goschenhoppen charge, the moment pastor Faber departed. He resided at Indian Creek, where his wife, during his services of two years, died, March 27, 1789, and lies buried. We cannot trace him satisfactorily to his end.

The Rev. Frederick Dellicker, who succeeded pastor Pomp at Falconer Swamp, supplied the spiritual wants at Goschenhoppen, from 1781–84, as a temporary pastor. He had been born in France, February 2, 1738, and originally wrote his name *De la Ceur*. He emigrated in 1759. Serving a charge in New Jersey (Alexandria and Foxenburg, in Rockaway Valley), he came to Falconer Swamp in 1781, where he died in service, January 15, 1799, aged 60 years, 10 months and 17 days. The younger Faber officiated at his funeral, and preached a sermon on the 17th verse in the 13th chapter in Hebrews.

Pastor Dellicker having enough to do in his own charge, gave over the Goschenhoppen field to the Rev. Frederick Wilhelm Von-der-Sloot. He was born in Zerbst, a town in Anhalt-Dessan, a principality in Upper Saxony. He had been the only son of the Rev. Frederick Von-der-Sloot. His birth-day dated in the year 1743, and his emigration occurred in 1782, in his 39th year. He had left a wife and family in Europe. His first field lay in Allen township, Northampton

county, Pa., and became known later as the "Dry Land Charge."

Pastor Von-der-Sloot, Sr., opened his labors here March 4, 1784. In the same year, on the 29th day of January, he was married by pastor Dellicker to Miss Anna Margretta, eldest daughter of Jacob Reed, Esq., of Hatfield township. After his departure from this theatre, he is said to have returned to Northampton county, where his death occurred in 1803. His pastorate in this field extended to October, 1786. Mrs. Von-der-Sloot returned to her own people subsequently, we are told.

At Old Goschenhoppen the Rev. Christian Zenn of Indian Field labored as a supply, in 1781.

Whatever Lancaster may have gained through the advent of pastor John Theobold Faber, Sr., it is easy to see that Goschenhoppen lost, and lost to a no small extent. It was a robbing Peter to pay Paul. We are once more glad to tell our reader in that pastor Faber returned to his former field.

Had it not been for the interest the regular neighboring pastors took in this field, the disorder would have been still more lamentable.

CHAPTER XIII.

PASTOR JOHN THEOBOLD FABER'S SECOND TERM AT GOSCHENHOPPEN. HIS DEATH.

It seems that the city of Lancaster contrasted unfavorably as against the quiet valley of Goschenhoppen, in pastor Faber's mind. In his correspondence with his former rural members he betrayed a restlessness, and frequently expressed his regret over the change he had made. Nor did things move on so smoothly in his new field. A home sickness seized on him. Pastor Steiner endeavored to comfort him, by reminding him that "the enemy is everywhere." He, nevertheless, kept on assuring his wife and intimate friends that he would return to the lower counties by the first opportunity.

After the lapse of three years the Indian Field charge in Bucks county, Pa., became vacant. A call having been extended him, he promptly accepted it. And now he was within fifteen miles of his former home. He labored in Bucks county during two years, when pastor Von-der-Sloot left Goschenhoppen, and pastor Faber moved back into his first and favorite field.

The call had been forwarded in the person of his old friend, Peter Hillegass, and in the year 1786, in the month of February, his second term opens, after an in-

terval of six years and five months. It was told us, by an aged member, that the parsonage had been filled by his former parishioners, on the day of his return, as ready to receive him, as he was to salute and hail them once more. When nearing the premises, he stood up in a large wagon, and with uncovered head cried out: "*Ihr Goschenhopper! Ich verlass Euch in meinem Leben nicht mehr. Hier will ich leben und sterben!*"

The re-union resulted well to both parties, to pastor and flock. But it was not of long continuance. In 1788, on the 2nd day of November, he prepared to attend a funeral service to be held at the New Goschenhoppen church. He, singularly enough, urged his wife to accompany him. He, still more strangely, urged her to conduct family prayers henceforth, instead of himself. On account of his baldness he usually wore a cap of silk. Having two, one white, another colored, for day and night purposes, he, on that morning, requested to have his white cap. He ascended the pulpit without removing it, to the amazement of the congregation. Having announced the hymn, "Wer weiss wie nahe mir mein Ende," he chose for his text the words in St. Matthew, chapter 9, verses 18—26. Towards the close of his discourse he seemed to tire, but stood erect until he had uttered the word *amen*, when he suddenly laid the palm of his right hand on his head, and whilst slowly sinking, softly uttered the words, "Come and help me!"

His elders, Peter Hillegass and Wendel Wieandt, bore him speechless and unconscious to the adjoining schoolhouse. His wife approaching him he opened his eyes, and, recognizing her, simply said: "My head!" Presently he breathed his last. His remains were carried to the parsonage, more than a mile distant, on the same day.

Two days later his grave was dug within the walls of the church, beneath the pulpit. The Rev. Mr. Blumer preached his funeral sermon, basing his words on the 17th verse of the 13th chapter in Hebrews.

The elder Weiser had a memorial tablet placed over his remains, with an inscription, corresponding to another similar one, which he had also placed over the remains of the younger Faber's dust, likewise buried within the church, at the opposite side of the pulpit. The epitaph read:

"Tritt Leise!
Hier ruhet der
Ehrw. Joh. Theob. Faber;
Ehemals gewesener Prediger
Dieser Gemeinde.
Geboren den 13ten Feb. 1739.
Starb den 2ten Nov. 1788.
Alter 49 Jahr 8 Mo. und 18 T."

His bereaved household consisted of his widow and seven children. The congregation permitted the family to remain in the parsonage for several years, and aided his son John Theobold in his preparation to become his honored father's successor.

Pastor Faber is described as a man of small portly figure, full of vivacity and jovial. Besides his general scholarship, his knowledge in music was highly spoken of.

The widow Faber contracted a second marriage with Mr. Christian Sheidt, of Sumneytown, Pa. She survived her second widowhood, and died under the roof of her son-in-law, the late Dr. Tobias Sellers, in her 82nd year.

Pastor Faber's services were singularly blessed among this people. He had but fairly rooted in again, when he was struck down in the full strength of his manhood. We pretend not to solve such a mystery.

His tomb, like that of pastor Weiss, fell outside of the present church walls. The same hand which placed a marble slab over the remains of pastor Weiss, also planted a similar memorial of the dust of pastor Faber.

CHAPTER XIV.

THE REV. NICHOLAS POMP, SUCCESSOR OF PASTOR FABER. HIS BIRTH, LIFE AND DEATH.

For nearly one year after the sudden and solemn demise of their shepherd, the Goschenhoppen flock was vacant. The neighboring ministers did all necessary services. In the month of September, 1789, efforts were made to secure the services of the Rev. Nicholas Pomp as pastor, until the son of their deceased minister might ascend the pulpit. This excellent young clergyman resided at that time in Baltimore, Md. A correspondence was opened between the consistories and him, of which there remains at hand a letter, from his pen, which we gladly copy:

"Baltimore, Md., October 2nd, 1789.

"To the three united Consistories at Old and New Goschenhoppen and Great Swamp.

"Since it has seemed good to the Rev. Ministers, Hendel, Dellicker and Hellfrich, that I should supply the three congregations of your charge, now without a pastor, I have concluded to lay before certain conditions, without compliance therewith, I could not under any considerations acquiesce in your wish.

"*First:* The Widow and Family of the late Pastor Faber, still abiding among you, must not be made to suffer any sacrifice by my coming. The sainted Faber and I were bosom friends, and I can, therefore, rejoice the more over the warm and tender regard which the charge has manifested towards his bereaved household, from love to his memory.

"*Secondly:* The membership must prove of one mind in the choice of myself as their temporary pastor. I cannot tolerate any dispute to arise, and will not consent to serve, unless the people are a unit.

"*Thirdly:* No definite period of time must be fixed. I shall labor solely for the welfare of the Flock, and in the same spirit in which I served at Falconer Swamp. As soon as you determine upon the services of the younger Faber, or of any other devoted Pastor, I wish it in my power freely to relinquish the field in his favor.

"*Fourthly:* In regard to the Parsonage and Salary I shall say nothing. I will leave all that over to yourselves, and agree to be satisfied with what you consider right and just. My family is small—myself and wife. We need no roomy house, then. It will not prove a hard task, I think, to find a spot for me to occupy.

"*Fifthly:* My removal will not be attended with much trouble and expense, as my goods can be conveyed by water from Baltimore to Philadelphia, and thence by wagons.

"The Consistories ought to assemble and deliberate over these several points. The matter is very important, and concerns the welfare of many souls, whose interests suffer in consequence of your want of a regular Minister. Consider well and prayerfully. May you be guided in determining on the wisest course. You can forward the result of your deliberations to Pastor Weyberg, who will report to me.

"I am affectionately yours,

"N. Pomp."

This is truly a transparent epistle, and all who knew its author declare him to have been a man of the right spirit—a Christian gentleman.

On the 24th day of October, in the same year, the joint consistory meeting was held at the parsonage, in response to Mr. Pomp's wish. The result was that a unanimous call was extended him on his own clearly defined conditions, which he promptly accepted.

His advent he noted on the church register, in these words:

"After the Rev. John Theobold Faber died so suddenly and unexpectedly, on the 22nd day of November, A. D. 1788, this Charge remained without a Pastor for more than one entire year. At the end of this time, I, N. Pomp, was called to serve in his room, and commenced my Ministry here, in the name of God, in the beginning of December, 1789, and recorded the subscribed names."

He ordered and ordained a new consistory, at Great Swamp, January 24th, 1790. In the month of July, 1791, as nearly as we can determine, his pastorate closes, as the son of the deceased pastor had been nearing the end of his theological course.

The quite aged members continue to speak to us of "Pfarre Boom," the name they knew him by.

Pastor Pomp had been an European. He was born January 20th, 1734. His educational career was finished at the University at Halle. The Church of Holland had sent him with others to this country. From 1777—1783 he labored at Falconer Swamp. Here he published a tract on "DAS EWIGE LEBEN." *

From Falconer Swamp he went to Baltimore, in 1783. After his departure from this field he labored at Indian Creek, in Bucks county, Pa.

He died at Easton, with his son, the Rev. Thomas Pomp. For twenty years his bodily infirmities prevented him from preaching. He was frequently carried into the church. He died September 1st, 1819, at the ripe age of 85 years, 7 months and 27 days.

Now and then we are permitted to lay hold of a baptismal certificate, which bears the name of pastor Pomp. We never heard anything but what sounded in his favor.

* He publ. in 1774 "Kurtz gefasste Prüfung der Lehre des Ewigen Evangeliums" Henry Miller-Phil 12mo - 200 Pp.

CHAPTER XV.

REVEREND JOHN THEOBOLD FABER, JUNIOR. HIS EARLY LIFE AND FIRST CHARGE. 1791—1807.

Through the cloud of gloom and sorrow, which hung over the flocks, in consequence of the solemn demise of the elder Faber, a cheering light commenced to rise. A gleam of hope gave them comfort. Believing that God, who had called their shepherd away, could also raise up another, the older and more active members consulted among themselves, waited upon the widow, and suggested the propriety of educating his son and namesake, *John Theobold*, for the holy ministry, and as the successor in the pastoral line. The future pastor was likewise conferred with. The plan proposed was adopted by all the parties concerned.

Rejoicing over the consent thus readily obtained, the use of the parsonage was granted to the parson's widow and family during the student years of the future pastor, and no small portion of their support came from the liberal hearts and hands of the parishioners. We feel heartily glad to note such a fair act of charity, which many charges would do well to imitate in like circumstances. In the congregational register, kept by the father, we find this entry: "A. D. 1771, on the 24th

day of September, a son was born to me, pastor Faber. Name: John Theobold. His sponsors were Daniel Gross, pastor at Saucon and Springfield."

His birth-place had been the parsonage of the charge, in Upper Hanover township, within the bounds of the New Goschenhoppen Reformed congregation. He had been the eldest in a family of seven children—three sons and four daughters.

He had enjoyed the advantages of a parochial school in the neighborhood, and the additional tuition of his father. At the time of his honored father's death he had been staying at Reading, Pa., with a view of qualifying himself for future life.

In his sixteenth year, 1787, we find his name heading a class of sixty-one catechumens, whom his father prepared as candidates for the rite of confirmation.

John Theobold must have been in his eighteenth year when he entered upon his preparatory course for the holy ministry. The congregations aided him in his studies.

His first preceptor was the Rev. Dr. William Hendel, of Tulpehocken, Berks county, Pa. From the 10th day of May, 1790, until the 25th of September, of the same year, he prosecuted his studies under the Reverend Mr. Melshenner, of York, Pa.

In the early part of the year 1791 he was licensed, ordained and installed pastor of the charge. We insert a letter pertaining to these important acts of his life:

"My very Dear Faber:

"I congratulate you, from the bottom of my heart, on the successful issue of your examination. The Lord sustain you continually. The request, *deo volente*, I will endeavor to comply with and preach the sermon on the day of your Ordination. I have received no letter from Synod, but have at hand one addressed to Pastor Helfrich. We will speak more definitely, when I shall have the pleasure to be with you on the day before the 23rd June. Our highest regards to you all.

"I am, Reverend Sir, in sincere friendship

"Falconer Swamp Your humble servant

"May 12th, 1792. Fred. Delliker."

Thus had Providence smiled upon and consummated the plan which this people had laid in faith and love. His return to the flocks as pastor was a circumstance of much interest to all parties. In his introductory he did not fail to call attention to the peculiar solemn position in which he found himself placed. The death of his beloved father occurring, as it were, in the very spot on which he then was speaking; his mouldering remains lying under his very feet; his youth, and hasty preparation to become his sire's successor; the questionable propriety of becoming a prophet in his own country—on all these points the young pastor delicately touched with much trembling and many tears. One who heard it all

says: "When he exclaimed, 'Who is sufficient for these things?' all became strangely affected, and many wept. A very affecting sight to one's eye, too, is the page in the congregational record, on which the entries of father and son run together. The younger Faber makes a note underneath his father's last words, in this manner: "He has closed his life forever!" We are reminded of the affecting meeting and parting of Elijah and Elisha—2 Kings, 2:9—13. On the first day of April, A. D. 1796, he was married to Mary, daughter of Mr. John Arndt, a worthy and prominent member of the Reformed church at Easton, Pa. The service was performed by the Reverend Thomas Pomp. He now installed himself in the parsonage, and became fully established as his sainted father's successor. He filled the pulpits in the charge acceptably. The older members regarded him in light of a dear son, and at all times addressed him in words of encouragement and love. They charitably overlooked every deficiency and weakness, and thus the young pastor grew older in years, under their indulgent eyes, as well as wiser in his views and more experienced in the discharge of his duties. Never, perhaps, did the prayers of a people ascend more frequently and earnestly for God's benediction to descend upon the head and heart of their pastor. The answer came in rich measure, too, as his subsequent history abundantly shows. Having the example of his father

continually before his eyes, he endeavored to imitate faithfully, and thereby succeeded all the more to fill his place in the hearts of his membership. He wisely cared, too, for the young of his flocks, and gave himself no little concern for the maintainance of parochial schools. Not without a strong counter effort did he and his people suffer any movement against the removal or supplanting of these institutions. We insert in this place

A PROTEST,

which speaks both of that day and of this:

"To the Honorable Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met:

"The Petition

"Humbly sheweth,

"Whereas the Subscribers have understood, that there is now before the Legislature of this State a certain Bill, which is proposed to be enacted into a Law, to provide for the Public Institution and Support of Schools, they beg leave to make thereupon to the Legislature the following Representation and Petition:

"They represent that it is, and has long been a standing Order of the religious Denomination with which they are connected, to consider the Instruction of Youth as a part of their religious duty; that they, accordingly have at this time a large number of Schools in the State of Pennsylvania established on this Plan, in which their

Children and Youth are instructed in the Principles of the Christian Religion, at the same time that they are taught those other necessary parts of Learning, to which the attention of Youth is generally called. They moreover represent that this connection between the religious and literary instruction of their Youth is, in their estimation, a matter of so much importance that they cannot in conscience relinquish it, be the inconvenience of adhering to it what it may. If, therefore, the Legislature should pass a Law to provide for Schools at the general expense, the manifest consequence would be, that the Subscribers would be obliged, while they support their own Schools, from a sense of duty, to contribute to the support of others in which they had no personal interest; and they would in fact, be tied, or suffer a penalty, for their religious Principles, which is equally abhorrent to the plainest Principles of Equity, and the Spirit of our excellent constitution.

"The Subscribers do therefore petition the Honorable Legislature, that no Law may be passed, which shall inflict the hardship, already set forth; but that in providing for the establishment of Schools, both now and in all times to come, the Law may be so formed as to allow your Petitioners to pursue their own Method of Instruction without inconvenience; by introducing a Section, wherein it may be enacted, that when the number of Families, who by the Law may be entitled to a

School, shall associate together, agreeably to our present Order, and so associated, and have established a School, to which all the children of those Families may have free access for instruction, and such Families so associating agreeably to our Order, shall receive the sum of assistance assigned by Law to any other School, or else that your Petitioners,and those who are similarly situated, may be exempted from all the influence of the Law, which is proposed to be passed; and your Petitioners, as in duty bound, shall ever pray, &c."

The Church has reaped the sad fruits of a false judgment exercised on the principle against which pastor Faber and his flock so earnestly protested and prayed.

But the history of his pastorate had still not been without its ruffling elements. Who can escape them? Certain parties whispered for a change. A feeling of jealousy grew up in the minds of the whilom companions. They saw John Theobold rather than *pastor* Faber before their eyes. Their ears itched for a stranger's voice. The spirit of evil was kept within narrow limits, and the whole party constituted but an insignificant minority. But withal, it was sufficient to disturb pastor Faber's peaceful nature. One Ishmael is one too many. He grew sad at heart, and in spite of all remonstrance on the part of the worthy, influential and numerous element of the flocks, he accepted a call from another field. Accordingly, in the year 1807, he became the pastor of

the New Holland charge, in Lancaster county, Pa., after having served this people, in the room of his father, for the period of fifteen years.

The reader of to-day may feel like passing a censure on this change, and pronounce it a hasty step. But let him not himself prove too hasty in accusing him. His father, it is true, had been among this people; had gone away and returned again; the congregations had shown themselves very generous toward his son, as we concede, during his student years and early ministry; but we cannot realize the disturbing circumstances around him, nor are we competent to impugn his motives. Indeed, the ties which bound him to this field were of such a nature as he should, and did doubtless, feel more binding than we possibly can; and that he left, notwithstanding all these, ought to convince us that some very weighty reasons bore upon him. He acted in good faith, and rather than blame him, we will prefer to regard his step as a heroic one. Neither did his old charge reflect on his course, their subsequent conduct plainly shows. Let us then leave him for a period of twelve years, after the expiration of which interval the reader may, perhaps, possess a better light in which to read the man and his course.

"There is a divinity which shapes our end, rough hew it as we may."

CHAPTER XVI.

THE REV. J. ALBERT C. HELFFENSTEIN. 1808—1811.

The Rev. John Theobold Faber, Jr., having left this field for the New Holland charge, in Lancaster county, Pa., the Rev. Mr. Helffenstein succeeded to the pastorate. His first record in the church register was made April 21st, A. D. 1808. His ministry extended over a period of two years and ten months.

The Goschenhoppen charge was his first field of labor, he having been a licentiate, fresh from his studies. Being without a family, he tarried for a season with the widow Levy, a member of the congregation at New Goschenhoppen. His later residence had been with Mr. Pannenbecker's household, until the new parsonage was erected, when he occupied it.

Having been a young man and somewhat inexperienced, as well as wholly unused to the ways of a rural people, he found himself ill at ease in his work here. The English language, besides, was his vernacular, which he was obliged to lay aside entirely among this people. Believing that a more congenial field had opened for him, and fully persuaded, too, that another shepherd could be chosen, who might prove more efficient in this theatre, he left for Carlisle, Pa.

His last record dates February 11, 1811. A few years before his death he visited the scene of his youthful ministry, an aged servant of Christ, for the sole purpose of gratifying a pardonable curiosity. Few knew him, however, until the old patriarch pronounced his name.

After a long and checkered life, pastor Helffenstein died at Shamokin, in Northumberland county, Pa., January 30, 1869, aged 80 years, 10 months and 17 days.

CHAPTER XVII.

REV. FREDERICK WILHELM VON-DER-SLOOT, JR. 1812—1818.

Few pastors remain more vividly impressed on the memory of their surviving membership than pastor Von-der-Sloot. His large, burly form, his stentorian voice, his peculiar power to sing, pray and preach, his natural abilities and pulpit aptitude, his jovial nature, funded with wit and anecdote, his affable and friendly mien—all these bold features of the man are still to be freshly traced in the minds of his old parishioners, and are likely to perpetuate his portrait life-sized to another generation.

Pastor Von-der-Sloot, Junior, was born November 11, 1773, in Zerbst, in Anholt Dessan, Germany—the native place of his ancestry. His father and grandfather having been men of liberal education, and both in the ministry of the Reformed Church, Frederick Wilhelm enjoyed many advantages over others, in his own country. He had been prepared with a view of entering the legal profession, a plan which Providence subsequently greatly changed. It seems that he had actually entered upon the active practice of his chosen calling for a few years prior to his emigration. His

father having preceded him to America, he conceived the idea of following him, and landed in Charleston, South Carolina, in 1801. Coming thence to Philadelphia and Easton, in search of his father, he fell in with a farmer from Allen township, Northampton county, who conducted him to the parsonage which the older Von-der-Sloot occupied. The meeting of father and son proved, in a measure, the narrative of the parable of the Prodigal Son over again. The elder exclaimed, "This is my only beloved son from Germany!" The step-mother said, "And a fine looking son he is!" He remained with his father, prepared himself for the ministry, and succeeded his sire as pastor over the Dry Land charge, in 1802. The following year his father died. The younger Von-der-Sloot remained in this field down to the year 1811, when he removed to Germantown, Pa. When pastor Helffenstein left Goschenhoppen, in 1811, the choice of a successor fell at once upon pastor Von-der-Sloot, Junior. The remembrance of the father, no doubt, contributed much toward the selection of the son. He visited the charge, preached trial sermons in the several pulpits, received and accepted a call, and entered upon his duties in this locality in 1812–13.

The Reverend Philip Reinhart Pauli, pastor of the Reformed church in Reading, Pa., had aided him somewhat in entering the ministry. On the 11th day of No-

vember, 1802, he was married to his daughter, Catherine, by the Rev. Dr. Hendel.

He served in the Goschenhoppen charge for a period of five years—supplying the Reformed congregation at Trappe, Montgomery county, in addition to his regular duties. Nor were his labors even confined to his large field. We find traces of the man, near and far, during his stay in this locality. Roving was characteristic of his history. His services were demanded, too, on various extraordinary occasions. He officiated over the remains of the Reverend John Henry Helfferich, Dec. 7, 1810. He chose for his funeral text the words recorded in Luke 12 : 37. On January 28, 1818, he officiated at the burial of the Reverend Jacob Senn, of the Indian Field charge, selecting for his text : "Es ist mir leid fuer dich mein Bruder, Jonathan."

The Salem church, in Philadelphia, endeavored, during several years, to secure his services while he ministered at Goschenhoppen. In 1819 a call was extended him, which he could no longer resist. Having a large family, and feeling the necessity of affording them a liberal education, and yet unable to meet this want for them in this region, he reluctantly consented to the wishes of the infant congregation in Philadelphia. Here he labored well unto five years. In the year 1823 he traveled through the South and learned so much of its spiritual destitution that his heart longed to minister to

the needy and anxious souls of the Reformed Church in that territory. In the year 1824, accordingly, he left Salem church, Philadelphia, with a view of ministering to a number of congregations scattered over Rockingham county, Virginia. The names of some of his congregations we are able to note: Roeder Kirche, Hanks Kirche, Pine Kirche, Middle Creek, Upper Tract and Germany. Some of these points lay from twenty-two to fifty-six miles from his home. His sons assisted him in catechizing, and in various other ways. He remained absent from his family for four weeks, on many occasions. He preached on week-day evenings, as well as on the Lord's day. His son declares that his father on certain trips was obliged to cross the Shenandoah river twenty-two different times in riding twenty-two miles! No wonder that a trial of three years made the old self-denying pastor anxious for a change. Accordingly, when a call came to him from the Paradise charge, York county, Pa., he regarded it as an emancipation from purgatory, on the one side, and an entering in bliss, on the other. In 1827 he came to the Paradise charge.

Pastor Von-der-Sloot served thirty years, and over, as a member of the Synod of the Reformed Church in the United States, during which period he had ministered to thirty-three congregations. Judging from the records extant, we must regard pastor Von-der-Sloot as a diligent, untiring and efficient workman. His name

occurs frequently in the minutes of Synod. He was the clerk of Synod assembled in Reading, Pa., in 1821. He was elected president of the Synod at Harrisburg. He became the president of the Board of Visitors of the Theological Seminary during the first year of its removal from Carlisle to York. He had been the first incumbent of this office, and held it to the year of his death. Being a practical missionary, he became actively identified with the Home Missionary Society of the German Reformed Church, and delivered a ringing address before the Society, October 3, 1827.

From an old paper, published in York, Pa., we copy a notice of his death :

"Died.—Tuesday, 15th ult., December, 1831, in Paradise township, York county, after a protracted illness, the Reverend Fred. W. Von-der-Sloot, for more than thirty years a member of the German Reformed Synod. He has left a disconsolate widow and a number of children to mourn his loss."

In the records of Synod his name is frequently noted as absent and excused. His "protracted illness" explains it all. His son tells us that his father died of dropsy on the chest, from which he suffered long and much. He, nevertheless, labored on until about eleven weeks before his death.

He seems to have been blessed with presentiments shortly before his demise. "In twenty-four hours I

shall be no more. Soon, soon, I shall have conquered!" was his confident saying. He watched the hours of the clock and counted his minutes on earth. At one o'clock he seized his left arm in his right hand, and told his son Edward: "There is some mortification in this arm." The widow and children gathered about his dying-bed. He turned his eyes and asked: "Where is mother?" His last words were: "Be still! I hear the blessed angels sing."

Thus died pastor Von-der-Sloot at his foretold hour of 2 o'clock, aged 58 years, 1 month and 4 days.

His remains lie buried in the Holzschwammer graveyard, about one mile from the parsonage. His wife and daughter—the mother of pastor F. W. Davis—were laid by his side. His funeral services were held on the third day following, on which occasion the Rev. Mr. Deininger preached on the words recorded in 2 Cor. 6 : 3. The hymn, "Lasset ab, ihr meine Lieben," was sung by a host of mourning friends.

His widow followed him to eternity, January 30th, 1851, at the ripe age of 66 years, 1 month and 4 days. The Reverend pastor Ziegler officiated over her remains.

There were thirteen children born to pastor Von-der-Sloot—six sons and seven daughters. Of this number but six survive, among whom is pastor Von-der-Sloot, of the Reformed Church, in Virginia.

It is conceded by those who knew him, that pastor

Von-der-Sloot proved himself a very popular "Volks-Redner." He was, besides, something of a German poet. There are a number of his measured compositions still extant. His poem on the burning of the theatre in Richmond, Virginia, December 26, 1811, was given to the world in a pamphlet.

Some of his surviving catechumens tell us that he frequently conducted various religious exercises without a hymn book, now changing, and again originating, such pious stanzas as fitted best the occasion and circumstances. They speak, too, of his loud and hearty singing. Pastor Hoffmeyer, it is said, once chided him, on a Synodical occasion, at Lancaster, for singing too boisterously. His rebuke comes to us in these words: "Herr Von-der-Sloot, wir sind nicht hierher gekommen zu bruellen, sondern um zu singen!" His reply was: "Der Alte ist bœse, dieweil er selbst nicht singen kann!" and sang on, thinking, doubtless, that every bird sings after the shape of its bill.

The German fathers usually called him "Pfarrer Schlutt." We doubt whether many knew him under his full name. "Der Pfarrer Bumn" (Pomp) and the "Pfarrer Schlutt" were familiar names when the present pastor came to this field. But now these, too, are seldom heard.

CHAPTER XVIII.

THE REVEREND JOHN THEOBOLD FABER, JR., RECALLED. HIS DEATH. 1819—1833.

By an inscrutable Providence the younger pastor Faber was led to follow still further in the foot-prints of the elder Faber. Both father and son had commenced their pastoral life among this people, and both had been called to separate charges—the one to Lancaster city, the other to Lancaster county; and so, too, had it been ordained that both should again be re-called to, and end their histories among, this people. In the light of these and still other remarkable coincidences, we find illustrated again that 'truth is indeed stranger than fiction.'

When pastor Von-der-Sloot had vacated the field, the minds of a large majority of the membership in his congregations favored the re-calling of their former pastor. The call, which we place on record, will best explain the circumstances of the charge at the time of this transaction:

"Reverend Sir:

"Inasmuch as the Rev. Mr. Von-der-Sloot has resigned the office of pastor over us and accepted a call from the new German congregation in Philadelphia,

we are compelled to renew our efforts to secure the services of another shepherd. At the suggestion of several members of the consistory of the congregation at Old Goschenhoppen, we resolved to hold an election in the three congregations. As you have been our pastor in former years, as well as your father before, and as we have always cherished a peculiar love and affection for you, it is our heart's desire that you return to us again. This general esteem and confidence which we have ever borne you, manifested itself also, at the time of our election, on which occasion the congregations at New Goschenhoppen and Great Swamp cast a unanimous vote in your favor. To this unanimity Old Goschenhoppen, it is true, forms an exception. There the election was not held on the appointed day; but that congregation will be obliged to submit to the will of the majority—as is but right and proper. After having learned the result, we, the elders and deacons, in the name of the congregations, call the Reverend John Theobold Faber, at present pastor over the New Holland charge, as our minister and pastor over our congregations, to preach the word of God among us, to administer the holy sacraments, and to discharge all those duties becoming a faithful Christian minister of the German Reformed Church. And as he who ministers at the altar shall also live by the altar, we, therefore, promise, on our part, and in the name of the congrega-

tions, to pay you annually the sum of *four hundred and fifty dollars;* and, besides, the possession of the parsonage, and whatever else is customary to be given as perquisites on funeral, marriage and confirmation occasions.

"We now pray you to accept our call, which we as representatives of our charge extend to you, and to favor us with an answer, in writing, so that we may make arrangements to bring you and your dear family among us. Do not allow yourself to be discouraged by the fact that the election was not held at Old Goschenhoppen at the time appointed, but on a wholly different day—which was irregular—and that on that occasion a majority of votes was cast for the Rev. Mr. Zeller. Our three congregations constitute a pastoral charge—the majority of which votes are cast in your favor. Though the *two* congregations elected you—unanimously, to say—and a minority of the third even, you will yet be the choice of the large majority of the charge; and you are hereby truly and solemnly called as its minister. If Old Goschenhoppen should desire to sever her connection with us, we will, nevertheless, pay you the full amount promised. We fear greatly that our flock may be scattered, and on this account the more urgently request you to show your love toward us, by accepting our call. The Lord will in future be with us and bless His word to the salvation of our souls.

"Undersigned by our hands as elders and deacons of the joint congregations, and given by us on the 31st day of March, A. D. 1819.

"John Gery "Adam Everhart "Henry Ott "Jacob Dubbs	Elders	John Hillegass Adam Hillegass Mich Roudenbuh	Deacons"

But there was another side, which we can best learn from pastor Hoffmeyer's candid epistle. Here it is:

"My Dear Brother:

"As you are about leaving your present field of labor, with a view of returning to your former charge, it would be my duty to congratulate you, and wish you well. But I greatly fear your contemplated step will not eventuate in your happiness. You may not be fully aware of the issue of the election at Goschenhoppen. It is my bounden duty to inform you of the whole matter, because certain parties have addressed themselves to me, as Chairman of the Standing Committee. On Saturday I received a Letter from the congregation at Old Goschenhoppen, in which complaint is made, because the election had not been held in the manner agreed upon. It is further asserted that you had been elected without their knowledge; and that the majority of the membership in the other two congregations, even, is not satisfied with the result. The Corporation alone, it is held, is in your favor. Such is the unwelcome report which the Consistory (Elders and Deacons) of Old

Goschenhoppen, as a Committee, has forwarded to me, with a request that I should inform you of all, in order that you may be the better enabled to act, under these perplexing circumstances, in such a way as that the bond between those congregations, which has united them in peace and harmony for over eighty years, may not be severed to their own and your injury.

"I hear that you have already preached your Farewell Sermon in some of your churches, and that the people of New Goschenhoppen will shortly come to take you among them. What is best to be done? Will you venture into Congregations in which the large majority is unfavorably disposed? You have been there in former years, and, of course, you know best for what reason you exchanged an easy for a laborious field. See well to it, and consider what ought best to be done under existing circumstances. You have it still in your hand, with God's help to give the matter a different turn. As far as I can learn, you have lived and labored in peace with your present people, and are beloved, though, it is true, that your labors are onerous. But, is it prudent to sacrifice your peace and contentment? However, I leave it all for you to decide. It grieves me to be compelled to inform you of this unpleasant state of things, but I consider it my duty to present the whole case before you, as all may not have been told you, that you may be all the better prepared to act ac-

cordingly. I further pray God earnestly that He may give you such thoughts as will best redound to your honor, peace and happiness."

The above letter bears date, May 19, 1819. It is easy to place oneself in pastor Faber's situation. Here were two forces drawing strongly in opposite directions. A certain party had fixed upon another man; the membership came into conflict with themselves, until the question was no longer whether it should be pastor Faber or some other man, but rather who should gain the victory. Pastor Hoffmeyer meant it all well with his admonitory words, doubtless; and, we question not, pastor Faber was no longer left to act in accordance with his inclinations. But a stronger element urged him most persistently to heed their call. The charge at New Holland proved laborious, and barely supported his family. The author of "The Three Earls" makes this remark: "On a paper lying before me, a New Holland clergyman (J. T. F.) receipts for $120—a year's salary! Even that sum was not always made up." In the room of the Old Goschenhoppen congregation—in case of its secession—the Reformed congregation at Upper Milford, in Lehigh county, was promised him. Here was a field, then, that contrasted most invitingly with the large and heavy and poorly paying charge he had then been serving. And, besides all these considerations, he doubtless regarded the call from his early

home and parish as a remarkable Providence, parallel with a similar coincidence in his deceased father's history. Looking at the event in this light, he in a measure forgot the impending difficulties, and resolved to go where Providence indicated a leading. Hence, after thanking pastor Hoffmeyer for his disinterested advice, he finally accepted the call from Goschenhoppen, and on the 3rd day of June, A. D. 1819, he returned to this field.

In the minutes of Synod, held at Lancaster, 1819, the congregation at Old Goschenhoppen prayed Synod's permission to secure afternoon service through some regular minister of the Reformed Church. The committee, consisting of the pastors Wack, Sr., and Hinsch, and elder Graff, to whom the prayer was referred, reported as follows:

"The committee appointed to consider the circumstances in the New Goschenhoppen and Great Swamp congregations, would say: That they have learned that the Rev. Mr. Faber has been elected pastor by a very large majority in the congregations at New Goschenhoppen and Great Swamp. In the congregation at Old Goschenhoppen, however, the feeling appears to be against him. The committee would suggest that the Reverend Synod earnestly recommend to the congregation at Old Goschenhoppen, to acquiesce in the decision of the other two congregations, rather than they should

sever a bond of eighty-two year's standing, since it does not appear to the mind of the committee that the congregation at Old Goschenhoppen can in any wise improve its condition by withdrawing from the union with New Goschenhoppen and Great Swamp."

He was as unwilling, however, to intrude himself upon the congregation at Old Goschenhoppen as they persisted in calling for another pastor. That congregation was supplied by the pastor over the charge in Falconer Swamp, until the death of pastor Faber, when it became permanently identified as a factor in that pastoral charge. The congregation at Upper Milford was substituted in its room in pastor Faber's field, on the 22nd day of October, 1820, and remained a part of his field to the close of his life.

He entered upon the discharge of his duties, feeling that God after all disposes, though man may propose. The field was still the same field, though its complexion had vastly changed. The old house at the parsonage had been removed, and a new two-storied stone building erected in its stead, under pastor Helffenstein. The few who remained of his sainted father's time, at the close of his first term, had ended their days, and the companions of his youth and early ministry had become aged, like himself. He was no longer "young" Faber, but *father* Faber rather, and in his own mind he determined that as he had been young and old in this field, his bones

should lay aside of the dust of his father, if it pleased God. Little did he think, however, that he should drink out of the same cup of death, as it were, and be baptized with almost the same baptism of death. For years he passed in and out, quietly and in peace, with the calmness and ease as sets on a long uninterrupted pastorate.

Pastor Faber's history, like that of his sainted father, came suddenly and solemnly to a close. At the funeral services of Mrs. Peter Maurer he was taken ill in the middle of his discourse, and sank away. The excitement of the congregation cannot well be described. It was on the first day of February, just forty-five years later than the time his father had received his final call to the eternal world. Several helping hands bore the sick pastor away to the school-house and subsequently to the parsonage. Here he lingered ten days. His death occurred on the 16th day of February, 1833, at an age of 61 years, 4 months and 11 days.

His second pastorate had extended over thirteen years—both periods swelling it to twenty-nine.

The congregation decided to lay his remains aside of the dust of his father, within the chancel. The Reverend Frederick Waage, a Lutheran colleague, preached his funeral discourse, on Heb. 13:7. At the house of mourning the Rev. Christopher Schultz, of the Scwenkfeldian Society, officiated—an intimate friend of pastor Faber.

Mrs. Faber had departed already on the 12th day of April, 1827, in the 49th year of her life.

Of his four children, two sons and two daughters, but one survives—Mrs. Haines, of Reading, Pa.

When the repairing of the second church was being carried forward, the pastor had the unpretending mark of pastor Faber's tomb supplanted by an entablature with this inscription :

"Zum Andenken
An Den
Ehrw. Joh. Theob. Faber ;
Ehemaliger Lehrer und Prediger
Dieser Gemeinde.
Geboren den 24ten Sept. 1771.
Starb den 10ten Feb. 1833.
Alter 61 Jah. 4 M. und 11 T.
Weiche sacht !"

Thus did the tombs of the two Fabers, under the right and left sides of the pulpit, seem as pillars. Many an eye would piously read and meditate, during worship, over their significant epitaphs. Over the elder's tomb stood the admonition : "Approach lightly !" Over the younger's grave stood the words : "Depart softly !"

In the erection of the third church these sacred spots fell without the walls—alas ! The temple now standing excels all its predecessors, it is true, but the glory which these tombs conferred on the former, the latter has not.

Pastor Faber is described to us as tall in stature, and unlike his father in this respect. His form is still remembered, and his memory held sacred by many.

A single circumstance will reveal the guilelessness of the man. At the house of Michael Ziegler—the Hotel de Clergy!—pastors Dechant, Faber and others had turned in for the night. The conversation turned on the famous sea dragon—as immortal as the wandering Jew—which was reported as having been seen by some voyagers. Pastor Dechant wittily remarked: "How in all the world could Noah cage such a monster in the ark?" Pastor Faber responded with apparent concern for the purity of the Mosaic record: "Well, I never thought of that! I fear we cannot account for the fact at this late day!" His witty companion, fearing to disturb his mind still more, reminded the good man that legend had made the dragon proof against flood and fire. Pastor Faber felt a sense of relief, and exclaimed: "Jah! Jah! Nun versteh' ich Sie! So ist's auch!"

An aged minister tells us that one peculiarity would always come to the surface at the close of his sermon. It was the phrase: "Endlich und zu letztens!"

As pastor Faber followed the church year in his pulpit ministrations, his enemies took the impression that he had but a dozen of sermons. A lazy church-goer went so far as to say that he carried but two discourses in the saddle bag—one on the Prodigal Son and the other on the Ten Virgins. But the good old pastor finished his course beautifully, nevertheless, in spite of all reproaches, and went to God.

Long as the *Faber* name had been current in this region, it is now no longer carried here by any living offspring. We hear it mentioned affectionately still by the sons and daughters of their spiritual father, and see it engraved on the tomb-stones of the old pastors.

We have in part succeeded in tracing the direct descendants of this pastoral line.

The senior Faber's family consisted of his widow and seven children, as we have already mentioned—three sons and four daughters. *Elizabeth* (Mrs. Dr. T. Sellers) died at Pottstown, Pa., in her 80th year, and left a large family. *Eve* died a maiden lady, at Easton, Pa., in her 70th year. *Catherine*, likewise a maiden lady, ended her life in this charge, aged 61 years. *Anna*, a maiden lady again, also remained a member here until death; aged 62 years. *Daniel* moved to Reading, Pa., and later to the State of Ohio, where he died in middle life, without issue, we are told. *George* became a citizen of Chambersburg, Pa., and died of cholera at Pittsburg, Pa., whilst on a journey to Canton, Ohio, in his 51st year.

The widow Faber, having survived her second husband, spent the evening of her life under the roof of her eldest daughter (Mrs. Sellers).

The junior Faber left but three surviving children, one son and two daughters. *Charles* became widely known as the landlord at Kutztown, Pa., and died at

Reading, leaving a family. *Sarah* became Mrs. Dr. Hains, and lived a widow, in Reading, with her daughter. *Henrietta* (Mrs. Miller) remained a member of the congregation over which the Reverend father and grandfather had so long ministered to the day of her death, but a few years ago. Of her family several daughters and grand-daughters still tarry among us.

Not one of the line survives as the bearer of the name in the neighborhood, nor does a drop of the old ministerial blood flow in any member of the congregation. Of the whole line of pastors who have served in this field during one hundred and fifty years, it is somewhat noteworthy that not one has left offspring on the ground, whilst of the earliest membership a number of households have perpetrated themselves to the present day.

The remains of pastor Faber were exhumed, after the erection of the present building, and placed aside of the dust of his wife, in the large grave-yard.

CHAPTER XIX.

PASTOR DANIEL WEISER, D. D. HIS ANCESTRY, HISTORY, LABORS, DEATH AND BURIAL. 1833—1863.

In Europe, in the Kingdom of Wurtemberg, in the county seat of Backnang—Gross Ashbach—says the family record, were born and lie buried, from time immemorial, the ancestry of the Weiser name and blood. The lineage extends back to 1600. Conrad Weiser, the Indian interpreter during the colonial period, speaks of his father, grandfather and great-grandfather, as having lived, and of the latter two, as having died there. The family tree, which was secured in 1871, through the favor of the village pastor, EISENHART, places pastor Weiser in the seventh degree from the burning of the village church, church record and two hundred houses, in Gross Ashbach, in 1693. The Colonial Conrad was his great-grandfather. An eye witness speaks of a stone residence in the town, on whose tablet is engraved the name "WEISER."

The father of the historical Conrad Weiser sailed for London, in the reign of Queen Anne, with eight of his sixteen children, in 1709, together with 4,000 Germans, and thence to America, arriving at Livingstone Manor about Christmas, in 1710. He led a colony to Scho-

harie Valley, N. Y., and founded Weisersburg. In 1723 the family, with others, founded another Weisersburg on the Isle of Que, along the Susquehanna, a part of the kindred moving on to and settling the region of Tulpehocken, in Pennsylvania. Conrad Weiser, of colonial times, settled near Womelsdorf, near which place he was buried after a long and busy life.

Daniel Weiser was the youngest child of eleven born to Conrad and Barbara Weiser. His mother's maiden name was Boyer. Having lost his father when yet of tender years, he spent his childhood with his widowed mother, who subsequently died under his roof. In his youthful years he was employed as a clerk, in the service of his brother Conrad, at Beavertown, Snyder county, Pa. In his fourteenth year he enlisted as a volunteer in New Middlesworth's company, and served in the war of 1812 for four months, after which he was discharged, the war having ended. For this act of youthful patriotism he was rewarded with 160 acres of land in 1861, and a pension of $12 per month, in 1871, to the day of his death. His trade was that of a nail-smith, during his first manhood. In his twenty-second year he commenced the study of theology, under the Rev. James R. Reiley, of Hagerstown, Md. He subsequently continued and completed his course under the Rev. Henry Yost Fries, of Mifflinburg, Pa. He was licensed to preach the gospel in 1822, and ordained by the Synod

in 1833. His first charge was composed of three congregations located around Selinsgrove, Snyder county, Pa., which subsequently embraced fourteen stations. Here he labored ten years. During this part of his ministry he married Lydia Ruth, of Milton, who died seven months later, of yellow fever, during his absence at Synod. He married several years later Caroline Boyer, of Norristown, Pa. In 1833 he succeeded the Rev. John T. Faber as pastor over the New Goschenhoppen and Great Swamp charge. A year later an infant son was taken by death, and also Mrs. Weiser. In after years a son, Calvin, died in the sixteenth year of his life. But two children survive him—one son and one daughter. He ministered in this charge thirty years as an active pastor, serving during the last twelve as Superintendent of the Infant Sunday School, occasional assistant to his son, and temporary supply in vacant fields. Pastor Weiser continued healthy and vigorous to the last. On the 22nd of November, 1875, after complaining of a cold for several days, he was stricken with apoplexy at 7 o'clock in the evening. He had sank from his chair and glided over a stairway to the foot. After lingering for ten days, with conscious and unconscious intervals, he died on December 2nd, at 1.30 o'clock, P. M. His age was 76 years, 10 months and 19 days.

Pastor Weiser had served but two charges during a

ministerial life of fifty-two years. His first field embraced the church in which he had been baptized by the Lutheran pastor Iasensky, and subsequently confirmed by the Reformed pastor Isaac Gerhart.

His record sums up thus: Baptized, 5,392; confirmed, 1,731; sermons, 4,545; communicants, 24,933; marriages, 700 (estimated). This record has been carefully kept since 1833, and only partially from the opening of his ministry down to his removal to Goschenhoppen.

He estimated his journeyings, during his ministry, to have extended over 65,000 miles. He missed but one service, on account of sickness, during the last 30 years of his labors in Goschenhoppen. He maintained that he was never five minutes late at any of his appointments. In his will he left $500 for the Theological Seminary at Lancaster, Pa.

He was buried, on Dec. 9th, at the New Goschenhoppen Reformed church, amid many of his former members and friends. Of the clergymen of the Reformed Church were present: Rev. Drs. Nevin, Bomberger, McCauley, Bausman, Fisher and Leinbach; and the Revs. A. S. Leinbach, A. J. G. Dubbs, Keller, Kehm, Dechant, Dengler, Koplin, Mohr, Davis, Steinmetz, Albright, Strassburger, Fritzinger, Mosser, Snyder and Leberman; Rev. O. F. Waage, of the Lutheran Church; Rev. A. B. Schelly, of the Mennonite denomi-

nation, and Rev. Jacob Meschter, of the Swenkfeldian society.

Funeral services were read over his remains at the late home of the deceased, by Rev. O. F. Waage, at 8.30 o'clock in the morning. The body was then removed to the church, to be viewed by his friends until 11 o'clock, when the solemn services were held. Addresses were made by Rev. A. J. G. Dubbs, Drs. C. F. McCauley, Nevin and Bomberger, in the English language, and by Rev. A. S. Leinbach and Dr. C. H. Leinbach, in German. Rev. L. D. Leberman officiated at the grave. The remaining services were performed by some of the twenty-seven pastors present.

In physique pastor Weiser was well fitted to do long, hard and good service in the Church. Anything less than a violent attack or accident seemed too feeble a cause for death. He ate, slept and felt well during his long life.

He was a self-made man ; and, for a man in his circumstances, or of his opportunities, we would pronounce him well made. Franklin and Marshall College conferred the title of Doctor of Divinity upon him, during the evening of his life.

Long will the image of pastor Weiser remain alive in his spiritual children.

CHAPTER XX.

SKETCHES OF PASTORS SERVING IN THE OLD GOSCHENHOPPEN REFORMED CONGREGATION. 1819—1882.

I.

THE REV. JACOB WILLIAM DECHANT.

This once well-known and still remembered minister of God was the son of John Peter Dechant, likewise a clergyman in the Reformed Church. He was born in Kreuznach, in the Palatinate, February 18, 1784. He had made some considerable progress in the classics in his native place. He emigrated to America in the year 1805. His preparatory training for the holy ministry was commenced and consummated under the Rev. Dr. Becker, in Baltimore, Md.

In 1808, on the 25th of October, he entered into matrimony with Rebecca Andre, who was born in Bremen, August 12, 1785.

In the year 1811 the congregations at Long Swamp, Trexlerstown, Upper Milford, Salzburg, Saucon, Durham, Tinicum and Nocamixon became vacant, and were served by him until the year 1815. It was at this period of his life that pastor Dechant was appointed on a mission to the State of Ohio, which was then considered

the 'far West.' He resided at Miamisburg, Montgomery county, which became the centre of his operations.

In 1819 he returned to Pennsylvania, and served at Old Goschenhoppen, Limerick, Oley, and several other points, down to the year 1832. During his last pastorate he resided in Pottstown, Crooked Hill, Montgomery county, and latterly in Oley, Berks county.

We copy from the "Messenger" (1832) the publication of his death :

"Our Reverend Brother, Jacob William Dechant, late pastor of several congregations in Berks county, Pennsylvania, and recently chosen President of our Synod, is no more. He died at the public house of Mr. John Forney, on the Reading road, about nine miles from Lancaster, on the night of October 5th. He was on his way returning from the late meeting of our Synod at Frederick City, Md. He was taken with premonitory symptoms of cholera previous to his departure from Frederick, on the morning of September 22nd; but confiding too much in a partial relief, and an excellent constitution, and too anxious to return to his family, he imprudently set out on the same day. After much suffering on the way, he arrived on the evening of the 25th, at the house of Mr. Forney, a distance of nearly 100 miles, where his further progress was prevented by an attack of cholera. A physician being procured, the

disease was checked, but he lingered in fever until the 5th of October, when he expired."

The Rev. Daniel Hertz, who resided in that neighborhood, and was with him almost daily during his illness, wrote thus of his last hours:

"I never saw any one bear affliction so patiently and resignedly as he. He died like a true Christian. Last evening he was still as rational as ever, and committed himself to the will of our Lord and Master Jesus. I had sent for his wife and sons, who came in due time, and saw their husband and father depart in peace. To-day they have taken his corpse, and are now on the way to his late residence. He has left a distressed widow and ten children to bewail their loss."

His remains lie beneath a large marble slab in the grave-yard of the Reformed church at Oley, which bears this epitaph:

"Hier
Ruhen die Gebeine des Ehrw. Jacob Wm. Dechant, Reformirter Prediger von Nord-Amerika. Er verwaltete das wichtige Amt als evangelischer Lehrer bei 25 Jahren.

"Er wurde geboren
den 18ten Februar, A. D. 1784, in Europa, und starb den 6ten October, A. D. 1832, in einem Alter von 48 Jahren, 7 M. u. 18 Tag.

"Er war Vater von 12 Kindern, wovon 2 vor ihm aus der Zeit in die ewigkeit uebergegangen sind.

"Ruhet wohl, ihr Todtenbeine,
In der stillen Einsamkeit.
Ruhet bis der Herr erscheine
An dem Ende dieser Zeit.
Bald wird er zum neuen Leben
Aus dem Grabe sich erheben."

The Reverend Jacob Miller, of the Lutheran Church, preached the funeral sermon. The Rev. Augustus Pauli, with the assistance of the Reverend Conrad Miller, performed the additional funeral services.

Pastor Dechant had been the father of twelve children—ten sons and two daughters. Two sons preceded their Reverend father to eternity. His youngest daughter, Adelaide, died in the winter of 1876. His eldest daughter was the wife of the Reverend Henry S. Bassler. Three of his sons are ministers in the Reformed Church —Frederick William, Augustus L. and George B. The Reverend William Landis, likewise of the Reformed Church, is married to a daughter of pastor Bassler. Truly, he has founded a Levitical family! Pastor Dechant, besides, prepared no less than nine young men for the Gospel ministry. Among these were—Bassler, Hangen, Lechner, Gring, Bindeman and Haumdicker.

His venerable widow died in her 91st year, retaining the vigor of her mental faculties, notwithstanding her long and hard history. She spent her ripe old age under the roof of her son Augustus, in Pennsburg, Pa.

The Rev. Dr. Joseph S. Dubbs, of Allentown, Pa.,

one of the few remaining Patriarch pastors in Eastern Pennsylvania, testifies to the worth of his early co-laborer in these telling words: "I think I am not mistaken in declaring that pastor Dechant proved a diligent and good servant of the Church in his day. The fruits of his labors are still being gathered by others who succeeded him in his various congregations."

II.

THE REVEREND ANDREW HOFFMAN.

The unfortunate pastor Hoffman had been a foreigner. He became a member of the Synod of the Reformed Church in the United States in Frederick City, Md., in 1833. The Falconer Swamp pastoral charge chose him for its pastor about this time, as the successor of Dr. F. L. Herman, and this constituted his only field of labor. He remained its pastor down to the year 1858—just one full quarter of a century. His history opened well and continued prosperous, until perhaps ten years before its close. In consequence of certain difficulties in the charge, and some suspicions of his orthodoxy, he came into collision with his clerical brethren. Either fearing or defying conviction, he declared himself independent of all Synodical government, together with his pastoral field. In this isolated state melancholy seized upon him. Old age rendered him weak in mind and will. A terrible disease—cancer at

the lip—supervened. The poor man, in a fit of desperation, committed *felo de se!*

III.

(REV.) R. A. VAN COURT.

The unfortunate pastor Andrew Hoffman was succeeded by the no less unfortunate pastor R. A. Van Court, in the Falconer Swamp charge, of which the congregation at Old Goschenhoppen formed a part.

Mr. Van Court had spent his youth near Coopersburg, Lehigh county, Pa., a miller by trade, and an amateur auctioneer. Apt, witty and aspiring, he bethought himself of a more elevated life plane. The late Rev. Jeremiah Shindle, of the Lutheran Church, became his preceptor in a brief and hasty course of study for the ministry. Once licensed, he served a flock in Schuylkill county with great acceptance for a season. He subsequently became the pastor of the Kreidersville charge, in Northampton county, where he labored with success. From this point he was called to Falconer Swamp, with great unanimity.

Perhaps no shepherd ever took the pastoral staff in hand under better promises for good. The whole field had lain outside of all Synodical relation for a number of years. Under the new pastor's popular lead a loyal relation was brought about, easily and quickly. A general healthy revival ensued throughout the charge.

After some deliberation with the Rev. A. L. Dechant, a neighboring minister, an exchange of several congregations was agreed upon and effected, by which a convenient field was carved for pastor Van Court, composed chiefly of the churches at Boyertown and Falconer Swamp. All things promised well.

Alas! A sad change now set in. Pastor Van Court attempted to serve God *and* Mammon—a compromise which Holy Writ declares against. The secular spirit having animated him, it proved the entering wedge, which finally, divided shepherd and flock, as well as minister and office. Domestic difficulties followed in the wake of his deposition from the ministry, which fruited in divorce and the entire dissolution of a once happy family.

A second marriage brought still more misery upon the fallen man and minister—a fatal step, since it blocked the way against a possible reconciliation. And yet, strange to tell, in ruins as he knew himself to be, he continued to long after the arena of the pulpit and altar. He rallied some kindly disposed friends around himself and organized what he called the "Independent Protestant Church," in Philadelphia, which existed for a while, and subsequently became the property of the Reformed Church, under our good brother Scheer.

The fallen brother has found his path a dark and heavy one, indeed. We lately heard of the death of the

second Mrs. Van Court, who, perhaps, had been one occasion along with others of his rapid descent. Now that a chief obstacle to a return has been removed, may we not hope to see the fragments of his original household once more united! Surely, all who grieve over the fall of man would rejoice in heart over such a restoration.

IV.

THE REVEREND AUGUSTUS L. DECHANT.

This still active pastor over the Old Goschenhoppen pastoral charge resides at Pennsburg, Pa. He was born at Crooked Hill, Pottsgrove township, Montgomery county, January 26, 1823. The Reverend Frederick Wilhelm Von-der-Sloot baptized him. The Reverend William Hangen confirmed him in his youth, in the Keeley's Reformed congregation, in Limerick township. He learned the tailoring trade under Mr. William Barret, at Schwenksville, Pa., which he followed during the first nine years of his manhood. But a change occurred in his history, for which he confidently holds Providence responsible. Whether he would or not, a call impressed itself upon him, and under its force he found his way to the school at Mercersburg, Pa., where the ground work to his preparation was firmly laid. More favorable opportunities having offered at Boyertown, Pa., he continued his studies at the latter place for three years longer. During a period of four years he studied theol-

ogy privately, as opportunity offered. He was licensed to preach the Gospel, by the Classis of Goschenhoppen, at Red Hill, Bucks county, in 1851. During his licentiate year he resided at Millerstown, Lehigh county, and supplied the Lutheran congregations of the Saucon charge, lately made vacant by the death of the Reverend William German. Having served this field with great acceptance to the people, no small inducements were offered him to become their pastor. But his Reformed blood told against such a step.

In 1852 he removed to Frederick township, Montgomery county, Pa., and was ordained as a missionary pastor, within the bounds of Goschenhoppen Classis. The spirit of 'independency' had been ripe in this and neighboring localities at this time, in consequence of which pastor Dechant was obliged to be satisfied with a 'day of small things' during the opening period of his regular ministry. But a moiety of the congregation in Frederick township proved loyal to the church and to himself on his arrival among them. After some time and severe labor and persecution, order came out of confusion under God, and pastor Dechant to-day looks upon the Reformed congregation in Frederick township as one of his dearest points. He has been its pastor now for a full quarter of a century.

The Huber's congregation—now Christ's church—in Douglass township, Berks county, was opened for

him at a later day. Hilltown, in Bucks county, was likewise supplied by him. Then Boyertown sought his services; and so did the Sassaman's Reformed congregation. The congregation at Sumneytown came into being in 1858, and was taken under his wing in 1862.

In this year the Old Goschenhoppen pastoral charge was organized, and pastor Dechant was chosen as its regular minister.

Pastor Dechant affords us another specimen of a 'self-made' man. His means had been limited and his opportunities comparatively few. But he surely made the most of these. Few pastors know better how to present the truth, as he understands it, in a more forcible and effectual way. In the last day he will not be condemned for having laid his pound away in a napkin, we are quite sure.

CHAPTER XXI.

THE FREE SYNOD.

During the younger pastor Faber's second term at Goschenhoppen, the famous schism was consummated in the Reformed Church, under the organization of the so-called "Free Synod." The organic act of secession was passed, April 24, 1822, in Maxatawny township, Berks county, Pa. The alleged cause for the movement was a series of stringent measures which the regular Synod had adopted, touching the support of the contemplated Theological Seminary, which the German churches throughout Eastern Pennsylvania interpreted as a curtailment of their liberty. This subterfuge served as a good and popular pretext, whilst the real, inward and bottom cause had been the wound which the deposing of the popular but unfortunate Frederick Herman inflicted on his learned and honored father, the Rev. Dr. F. L. Herman. The senior Herman became the acknowledged leader of the alienated forces. The movement was attended with no little prestige, on account of his learning, large kinship, and the number of students whom he had conducted into the pulpit. We will only mention the Rev. Drs. B. S. Schneck, J. S. Dubbs,

Revs. T. H. Leinbach, R. A. Fisher, P. S. Fisher, Jacob Guldin, &c. It was natural that these should have felt themselves aggrieved, too, in consequence of the defeat of their venerable preceptor as a candidate for the Professor's chair in the Seminary in prospect.

The disaffected ministers and congregations organized and adopted as their earliest name and title: "The Free and Independent German Reformed churches in Pennsylvania." During the first nine years of its existence the body swelled from five members to twenty-five. In 1831 a new name was adopted, namely: "The Synod of the German Reformed Church in Pennsylvania and Adjacent States." A seal was then procured bearing on its face the device of a flying eagle carrying a gospel trumpet and an olive branch. In 1832 the idea of founding a church school after the manual labor plan had been seriously fostered, a friend in Cumberland county having offered to donate 250 acres for the purpose. But something still better came to the surface—an overture from the parent Synod to the wayward daughter to return to her mother. A full and hearty response came in 1836. We cull from the official record this item:

"The following Preamble and Resolution were offered to Synod by the Rev. J. S. Dubbs:

"Whereas the separation, which has occurred in the German Reformed Church, has resulted for both exist-

ing bodies in many sad consequences, which cannot but pain every fair-minded person, and which, we doubt not, all would have removed; therefore

"*Resolved*, That this Rev. Synod send three delegates to the General Synod of the Reformed Church, with a view of conferring with that body on the subject of an amalgamation; and that the result of the proceedings be reported to this Synod convening in Pottstown, Montgomery county, Pa., A. D. 1837, for further deliberation.

"The following Brethren were the delegates appointed: Revs. J. S. Dubbs, J. C. Guldin, C. G. Herman."

In 1837 the Free Synod met once more, at Pottstown, and after a somewhat vigorous existence during fifteen years—died.

Some credit should be duly accorded to the loyal pastors for withstanding the pressure brought to bear all about themselves, in the schismatic direction. Among the heroic ones in the Classis of East Pennsylvania stood pastor Faber and his flocks. The combustible material had scattered far and wide. The Germans were ferociously concerned for their liberties. The cry of 'taxation' had been raised in all nooks and corners. The contributions solicited for Bible, missionary and Sunday school societies, and the aid sought for the Theological Seminary about to be—these were used as engines against

law and order. Hot and bitter words were uttered and retaliated. We copy a specimen from the Minutes of Philadelphia Classis:

"*Resolved*, That, inasmuch as Messrs. Herman, Sr., and Guldin are absent, and the rumor has gained prevalence that they purpose uniting with the so-called Free Synod, the Secretary be ordered to request these persons to declare by the 1st day of September, 1822, whether they actually intend to join this so-called Synod, or remain in their old connection.

"It was further moved by Mr. A. Helffenstein, and seconded by Mr. Reily, and

"*Resolved*, That a Committee be appointed to examine further in regard to the *status* of these persons, and report accordingly. This Committee consists of Messrs. Hinsch, S. Helffenstein, J. Helffenstein, Fries, Riebel, Lutz, Buffington and Zeller."

The result of all this action can be gathered from another extract:

"The Committee which was appointed to report on the Herman difficulties beg leave to say:

"The Classis of Philadelphia resolved, that it be enjoined upon its Secretary, the Rev. Samuel Helffenstein, to demand of the members of the so-called Free Synod, particularly of Messrs. Frederick Herman, Sr., and Jacob Guldin, their sentiments: whether they choose to regard themselves as separated members from the German

Reformed Synod, or in what position they considered themselves to stand in relation to the body. Classis desires to receive a certain and definite answer from these individuals, through its Secretary, Mr. Samuel Helffenstein, at farthest by the 1st day of September, 1822."

The Secretary of Philadelphia Classis wrote and addressed to the disaffected brethren the following letter, with the approval of his fellow ministers :

"Reverend Sir and Brother :

"The Reverend Classical meeting, held on the 13th of May, in the present year, in the church of Upper Salford, resolved,

"That the Secretary should address you by letter, and beg of you, kindly to inform the body, and indeed by the first day of September, of this year, 1822, whether or not you have identified yourself with the lately formed so-called Free Synod ?

"In case your answer confirms the suspicion which our body has entertained from the beginning, you will allow me to say that I am authorized to inform you that you are to regard yourself as having excluded yourself from its fellowship.

"Be pleased, therefore, to respond to the request which I am officially obliged to make, who subscribe myself respectfully,

"Upper Salford, Your sincere friend & Brother,
"Montgomery Co., Samuel Helffenstein.
"May 13, 1822."

This kindly letter was returned, with the following answer:

"The above deserves no answer. There is neither sense nor Christianity in it; only malice. Whether it is the work of children or fools, I do not pretend to decide—to write another syllable were to abuse my pen.

"G."

The Classis of East Pennsylvania took like action, through its Secretary Hoffeditz, towards its disaffected members who were on the verge of drifting away.

Pastor Zulich responded, and declared that he did not think of seceding; begged to be excused from blame for not attending regularly, on account of the estranged condition of his charge, and hopes to be dealt leniently with, in case he cannot comply with all the requests of Synod.

Before the Synod the action of the Classes was approved. An act of expulsion was passed, joined with an expression of anxiety to care for those congregations over whom the disciplined pastors were serving. The committee to whom the Synod had entrusted the case for final consideration, stood thus:

Lobrecht L. Hinsch, Samuel Helffenstein, Jonathan Helffenstein, Albert Helffenstein, J. Henry Friess, Lœnhard Keller, Jacob Zeller, Simon Heller, Michael Lutz, Elias Buffington.

The individuals upon whom the sentence of Synod fell were:

Messrs. Frederick Herman, Charles Herman, Jacob Guldin and Henry Diefenbach.

In order that the reader may be the more able to understand the case with which such a schism could occur at that period, it is necessary to somewhat understand the condition of the public mind in the eastern or German section of the State. Such information may best be gained from the proceedings of a "*Meeting of Freemen*" in Heidelberg township, Berks county. We copy from the "Berks and Schuylkill Journal":

"At a numerous and respectable meeting of citizens assembled at the house of Georgė Gernand, on Thursday, the 21st of May, 1829, pursuant to public notice given by the committee of correspondence, appointed by the committee in Cocalico township, Lancaster county, on the 19th March last, to deliberate and consult upon the causes and tendency of the religious excitement at present prevailing in the county, Joseph Hain, Esq., was appointed President; Henry Bennetsch and John Gerhard, Vice-Presidents, and John Sohl, Jr., and Daniel Wenrich, Secretaries. John Shitz, Jacob Seitzinger, Henry Shoner, Martin Texter and John Hain (of Adam) being appointed a committee to report proceedings for the consideration of the meeting, after retiring for a short time, reported the following address and resolutions, which were unanimously adopted:

"The Committee appointed to report proceedings

for the consideration of this meeting, respectfully submit the following:

"That a religious excitement exists in many sections of the country, not calculated as they apprehend to promote the interests of genuine rational piety, and tending eventually, if not arrested in its progress, to abridge the civil and religious liberties of the people. The cause of this excitement may be found in the extraordinary conduct of certain ecclesiastical Professors, who appear to have undertaken a crusade for the spreading of particular religious opinions and the advancement of church establishments. Pervading the country in every direction, they alarm the weak minded and youthful part of the community with unusual and vehement denunciations of divine wrath, and thus obtain an influence over minds which is not the result of rational conviction, and which is destined to be directed to the elevation of the clerical profession to a degree of authority inconsistent with the people's welfare and the spirit of the free constitutions under which we live.

"It appears to your Committee that the clergy of the United States in general have exhibited many manifestations of a spirit of worldly ambition. That measures have been projected by that class of men, calculated and designed to promote their own interests at the expense of those of the people; to enable them to dictate to the consciences of their fellow-men; and to assume a

right of interference in the direction of State affairs. They have observed with dissatisfaction and alarm the establishment of opulent and influential societies, the management of which is committed to ecclesiastical hands, or subjected to ecclesiastical control. Amongst these they number Bible and Missionary Societies, Theological Seminaries and Sunday School Unions. They regard these institutions as unnecessary burdens upon the church going part of the community, appropriating vast sums of money to purposes for the most part uncalled for, and tending directly to increase the influence of the clergy. They have witnessed the attempts recently made to induce the Congress of the United States to prohibit the transportation of the mail on Sunday, and regard them as ebullitions of the fanatical spirit, so widely disseminated by the clergy. They consider all endeavors to procure legislative interference in matters of religion as attempts to infringe upon the rights of conscience, and all measures adopted to compel particular observance of the Sabbath as incipient approaches to the establishment of spiritual tyranny. Your committee would shrink from proposing a single objection to the extension of the Christian Religion. They believe the revealed Religion of the old and new Testaments to be the most estimable gift of a beneficent Creator to the human family. They regard it as a written law for the guidance of human conduct, exhibiting a sublime and

perfect system of morals, and holding incentives to the pursuit of virtue in those immortal rewards which Divinity alone could offer. But in revolving the histories of be-gone ages, they are admonished by the wails of nations and the groans of oppressed people, to beware of a body of men assuming to be interpreters of the Divine word and the Directors of men's consciences. They contemplate with horror the intolerance and bloody persecutions of the church of Rome, and the debased condition of the people in every nation where ecclesiastical rulers bear the sway. They look upon England, the most free of European governments, and behold a Union of Church and State, which has burdened the people for ages with an offensive hierarchy that maintains a luxurious Clergy with the hard-worn earnings of the Agriculturist and Mechanic. They look forward with prophetic apprehensions to the termination of the race, which fanaticism is running in our country, and behold in anticipation, misery and slavery, and ecclesiastical tyranny beyond the goal.

"Your committee, with a view to counteract the efforts which are making to promote ecclesiastical supremacy, do respectfully submit the following resolutions for the consideration of the meeting:

"*Resolved*, That in the opinion of this meeting the institution of Bible and Missionary Societies, Theological Seminaries and Sunday School Unions are works of

supererogation, considered in reference to the wants and welfare of the people; that they are designed to elevate and sustain the authority of the Priesthood, and so considered, are dangerous to the liberties of the people, and that we will not assist in maintaining Clergymen who advocate them or who are concerned in their support.

"*Resolved*, That we consider the extraordinary zeal for religion which manifests itself in the condemnation of innocent amusements, &c., the requisition of an ascetic severity of life, as originating in the false pretenses of designing men, or the erroneous opinions of overheated enthusiasm, believing as we do, that hilarity in enjoying the bounties of Providence is not unacceptable in the sight of the Almighty dispenser of all things.

"*Resolved*, That our religious and moral duties are plainly set forth in the language of the holy Scriptures; that they consist *in visiting the sick, feeding the hungry, clothing the naked, rendering due honour to parents, and the exercises of charity towards all men*, and that no amount of mortification or prayer can justify the omission of any of them.

"*Resolved*, That we duly appreciate the advantages of the Sabbath, considered as a day of worship and temporal repose; but that we cannot regard innocent recreations on that day, not prohibited by the laws of the land, as infractions of its duties or those of rational piety.

"*Resolved*, That hereafter we will receive no preacher into our congregation who is an adherent or supporter of any Theological Seminary, of the Sunday School Union, or the Bible, Missionary, Tract, or any other similar societies, or who is engaged in distributing any so-called religious papers or Magazines, because we sincerely believe those institutions have been introduced for no other purpose than to collect large sums of money, which is to be applied towards erecting an influence and power of the Clergy over the people, and consequently may eventually lead to the destruction of our civil and religious liberties.

"*Resolved*, That it is our sincere opinion that all those persons who so conspicuously disseminate principles so dangerous in their consequences, are either hypocrites seeking their own aggrandizement, or deluded fanatics, whose blindness seeks to involve twelve millions of free and happy people between the fangs of an overreaching and ambitious priesthood. That our Saviour came into the world to make men free and happy is an undeniable truth; but that priestcraft, under the garb of religion, endeavors to enslave the world is also a fact seriously to be deplored.

"*Resolved*, That we view those arrogant and haughty beggars, who, in imported broadcloth, strut about our country, distributing tracts, and asking money for Missionary purposes, as a set of imposters, too lazy to earn,

by the sweat of their brow, the food that sustains them.

"*Resolved,* That we are as we have ever been ready to reward upright and unassuming ministers for their services and to render their stay among us as agreeable as circumstances will allow; with this proviso, however, that they remain free and independent from all connexion with those Societies, whose ostensible object may seem laudable, but whose intentions are the promotion of themselves and the slavery of the people. Should, however, no such preacher be found, we will nevertheless frequent the house of God and appoint one of the number present to read an appropriate sermon, a chapter from Holy writ, and conclude by prayer and hymns of thankfulness to the Supreme creator for all his mercies.

"*Resolved,* That we approve of the proceedings of the meeting held on the 19th of March last, in Cocalico township, Lancaster county, and that we will endeavor our utmost to aid in fulfilling them.

"*Resolved,* That the proceedings of this meeting be signed by the officers of the day, and published in all the papers friendly to the cause of the people.

"Joseph Hain, *President.*

{ "Henry Bennetsch,
"John Gerhard, *Vice-Presidents.*

{ "John Sohl, Jr.,
"Daniel Wenrich, *Secretaries.*"

It is very plain, from a cursory reading of the preamble and resolutions even, that the hand of a fallen minister formulated the ideas adopted by the yeomanry assembled. We will ignore his name, preferring in charity, that it shall be forgotten.

In answer to this freeman's blast the Classis of East Pennsylvania issued the following PASTORAL LETTER:

"At the Meeting of the Rev. Pastors of the German Reformed Churches within the jurisdiction of East Pennsylvania, much was said on the present condition of the Church. A Committee was appointed, by whom the following Resolutions were prepared, which were directed to be published in all the Papers for the serious consideration of all:

"The Classis of East Pennsylvania, connected with the Synod of the German Reformed Church, assembled at Trexlerstown, on the 24th day of May, 1829, have learned with heartfelt sorrow that the excitement in various churches within our bounds, which has already done so much injury to our churches, does not subside, but rather increases.

"To remove the unfounded suspicions, which have fallen upon us preachers, and especially in the hope of restoring the blessings of peace to our churches, the Rev. Classis has determined to give a sacred assurance in their own handwriting to all their church members, and to the community generally, that they are innocent of all

the charges made against them; and that our laws are made to preserve order among ourselves for the general good; and by no means to impose fetters on our church members.

"We all acknowledge that a respectable denomination in our country goes too far in our opinion, in the exercise of its religious zeal, and thus gives cause of suspicion to the feeble-minded. This suspicion is cherished by the numerous false assertions and representations of the public papers, and receives vigorous support also from men who find an ignoble interest in turning such excitements to their advantage.

"We do not deem ourselves justified in passing judgment upon any sister Church, or their transactions; but when our own Church—when the salvation of those entrusted to our care is suffering—when we ourselves must suffer one injury after another, it then becomes our duty to speak and act against them. We therefore declare ourselves opposed to those institutions which in their object may be called good, but in their abuse become injurious.

"We call Sunday Schools good as institutions for education; but should the design be cherished thereby to entice young members from their own Churches to build up another denomination, without regard to the one they are pulling down—

"We call Bible Societies beneficient, and useful to

Christianity; but if they degenerate into plans of speculation, merely to make money—

"We esteem Missionary Societies important; but if Missionaries are sent to places where the Word of God is frequently or sufficiently preached by settled Pastors; if they are sent to gain proselytes to their denomination, and make disturbance in peaceable churches—if these things become evident, we regret that we must say, that even the best institutions may be and are changed into the most destructive, by improper views and misapplication.

"To pacify our churches which are dear to us, and to recover their confidence, which we formerly so highly enjoyed, we say to them candidly and unreservedly, and in perfect uprightness, our hearts, our consciences have no participation in those designs to injure you, which are charged against us—we are innocent of them, and therefore cannot but feel ourselves deeply wounded to see that often through misunderstanding, often from mere malice, all the suspicion and blame is thrown upon us by the public papers; and those who are the real authors of all this mischief are suffered to escape uncensured.

"Far be it from us to mingle our religious concerns with the affairs of the State—far be it from us to exercise lordship over those whom we love and esteem—and least of all would we attempt to oppose the regulations

and laws of our country, which deem it necessary that the mails should not be detained on the Sabbath.

"If we perceive such proceedings in any religious denomination, we have a just right to censure them, and to accuse them of designs upon the rights of liberty; but let the innocent be spared, who take no part in such acts. If other denominations do them, let it not be said, the *Reformed* have done them.

"We cannot and will not command, but we may entreat you—and by this address we do entreat, for the sake of that religion which we preach to you, that you would not listen to the outcry of those worthless men, who only wish to create disturbance, that they may obtain some advantage by it.

"We as preachers are required to labor for the salvation of your souls; but how can we do it, if you entertain the impression that your Ministers are such ill-designing men as to attempt to rob you of the greatest gift of God on earth—your liberty?

"Our object and our duty is to make you happy for time and especially for eternity; and this we can only accomplish when you bestow upon us your love and confidence—and in order to secure this again, hear and give credit to this our declaration:

"We have in our Synod no Bible Society, and as a Synod are connected with none. We have a Missionary Society, but it belongs exclusively to ourselves, and its

only object is to send travelling preachers to destitute places—to distant States, and parts of the country. It is a beneficient institution, and has already caused many thanksgivings to heaven by the multitudes who have so little opportunity to hear the holy Word of God. We hold no connection with any other Missionary Society. We have a Theological Seminary—not to make slaves, but to educate preachers, who shall be competent to preside over the churches with intelligence.

"These institutions we possess, but they belong exclusively to our own Church, and they are truly in a languishing condition. As these institutions are constituted, they can never become injurious, but rather useful; for we are in connection with no other body, and least of all with men who cherish such base designs.

"We conclude with the cordial desire that the Lord would control your hearts, open your eyes, and dispose every thing to the praise of his holy name, and the production of peace. May our benevolent Father give you peace and preserve it to eternity!

"Given in Trexlerstown, May 25, 1829.

"Subscribed, Daniel Zeller, Pres.

"J. N. Zeiser, Sec'y; J. T. Faber, George Wack, J. C. Becker, J. W. Dechant, Theo. L. Hoffeditz, Samuel Stæhr, J. Helffrich, John Zulich, Samuel Hess, John Lerch, Michael Weiss, Daniel Levan, Christian Unger, Fred'k Wittman, Daniel Dubs, Jacob Rupp."

That pastor Faber stood out bravely against the spirit of independency we learn from another extract from the Minutes of Synod, in 1822, which we here present:

"A paper from the congregations at New Goschenhoppen, Great Swamp and Upper Milford, over which the Rev. Mr. Faber is pastor, to which eleven names are subscribed, in which the desire of the pastor to hold benevolent collections is set forth, and the protest of the flock against it."

Synod referred the item to a committee, which reported as follows:

"The paper which pastor Faber forwarded, is of such a nature as to plainly show, that the congregations have an entirely wrong conception of the ends and objects of benevolence. The committee, therefore, suggest to the Reverend Synod the propriety of sending a letter to pastor Faber's congregations, through the Corresponding Secretary, setting forth, in a friendly way, the use to which it is designed to apply the monies collected, to wit: that all such contributions are to be regarded in the light of alms, for the benefit of the German Reformed Church in general; and that, if the flock of pastor Faber is not inclined to hold such collections, the Reverend Synod is not at all disposed to oblige the members to comply with her request, but they shall enjoy the liberty of doing as they think best."

Accordingly, the Rev. J. R. Reily, Cor. Secretary, addressed a letter to his charge, November 20th, 1822, which reads:

"Now Brethren beloved in Christ Jesus, from the action of Synod you will clearly perceive, that it is not the intention of the Body to make use of any compulsory measures, but rather to leave it wholly to the option of the congregations. But if the ministers and members were properly informed of the sad condition of the Church in the West, I am confident they would show themselves willing and ready to contribute their mites, in order to afford the Gospel to our poor, forsaken Brethren in the faith. All of us, with few exceptions, have relations and friends in the States of Ohio, Indiana, Kentucky and Tennessee, nearly all of whom have not even an opportunity to hear a minister of the Reformed Church, or to enjoy the Holy Sacraments. The scarcity of Pastors and Missionary Money has been very great thus far, and is the cause why so many of our faith must hunger for the bread of life, with no prospect of obtaining it. May the Lord, who can turn the hearts of men as rivers in their channels, so move the hearts of our people that whatever they do or leave undone may redound to His Glory. I pray, in the name of Synod, that the blessing of God may rest upon you, and that a genuine peace and harmony may be restored to you again. May God prove a refuge to you and your

beloved pastor. I am yours with Christian regards."

The action of Synod had its desired effect. Light dawned and the eyes of the blind were opened. Some of the aged members have sincerely regretted that any such step had ever been recorded on the congregational minutes. Letters couched in such a Christian style, as pastor Reily's, might even now be followed with like good results, among people who still think as pastor Faber's flock once thought. Ever after the proper explanation, the charge had shown itself willing to do more and more from year to year. From an annual mite of ten dollars the benevolence of this people was swollen to one thousand dollars.

One of the flock has even donated $4,000 for missionary purposes—Mr. Jacob Welker.

It is to be hoped that others of our older and well-to-do families will follow the example now set for their imitation. Why should not the Lord be remembered in our wills? Surely, such offerings are of a sweet smelling savor!

CHAPTER XXII.

FOUNDING OF SUNDAY SCHOOLS IN EASTERN PENNSYLVANIA. THE PARENT SUNDAY SCHOOLS IN THE REGION. THE SUNDAY SCHOOLS AT NEW GOSCHENHOPPEN AND GREAT SWAMP.

The Parochial School had opened its door aside of and simultaneously with the gate of the Church, in every pioneer congregation of the Germanic denominations—Reformed, Lutheran, Mennonite and Schwenkfelders. For a full century, too, had the establishment been presided over by the "Schulmeister" and "Vorsinger," who stood as the Pastor's adjunct in the estimation of the people. Under him the offspring of Christian families read the Psalter and Bible, studied the Catechism, and learned to sing the hymns and chants of the church. We may mention a Bibighaus, of Old Goschenhoppen, who subsequently ascended the pulpit and died an honored minister of the Reformed Church; a Gerhart, who stood in such a relation to New Goschenhoppen over forty years; and a Beysher, who became more closely identified with the New Goschenhoppen Lutheran congregation than, perhaps, any of its pastors.

Alas! The Parochial School gradually grew weak in consequence of the rise of 'Select' Schools which seemed

necessary from the more thickly settling of the country The English language invaded the territory too, and caused the German to fade out, slowly indeed, at first, but yet surely.

About the year 1835, the Free School system had been adopted over the entire district, and from a combination of circumstances the church school closed its door.

The children and youths of the neighborhood had consequently been left without religious instruction, except such as might have been doled out in Christian families. It is not strange, then, that pastor Daniel Weiser felt long and deeply over the necessity of gathering, flocking and feeding the lambs of his charge. His heart yearned for the Sunday School, which he knew to be growing within the bosom of every live congregation elsewhere. But a high and stubborn wall of prejudice confronted his contemplated movement. In order not to have the prospect of ultimately gaining his end, entirely spoiled, it was necessary to be "wise as a serpent and gentle as a dove." A fortnightly afternoon "Children Service" was accordingly introduced at New Goschenoppen and Great Swamp, during the fall of 1839. This service met a felt want, and created a desire for better things. The Sunday School followed in the spring of 1840. The wise pastor soon rallied stalwart friends around the school, both in and out of the congregations, who gladly spoke good words and lent diligent hands.

But the masses "went horse and man" against the innovation. The ministers of neighboring churches stood aloof. Changes were sung on "Fanaticism," "Jesuitism," "Methodism," "*Stravlerei.*" For several years afterwards, the opponents seemed never to tire singing and piping such party watch-words. Pastor Weiser was charged with being in league with the pope, and 'selling out' the offspring of Protestant parentage, at ten dollars a head! From another quarter the prophecy was uttered that the Methodists would swallow the congregation in ten years. A popular clergyman, now dead, declared that, were it possible to erect a warning signal against Sunday Schools high enough for the masses of the whole community to discern it, he would gladly plant it. We distinctly remember one pleasant Sunday afternoon meeting a boy companion on our way to Sunday School. We innocently invited him to accompany us. "*Ei, nay!*" said he, "*Ich geh net in die Kœlver Schul.*"

It may be that the reader silently wishes we had ignored all this unpleasantness in these pages, or at least have extenuated it somewhat; but certainly the charge of exaggeration cannot be laid at our door. We set down naught in malice either. Our only motive in resurrecting the fierce opposition cry againt the founding of Sunday Schools in this latitude, forty years ago, is to show the way over which that Christian nursery came to us, which is now regarded as an inseparable adjunct

to every congregation of every denomination here, as well as elsewhere. Nor are these declarations made regardless of living witnesses, who, when challenged, cannot but render their testimony in confirmation, and even adopt the Queen of Sheba's words, spoken before king Solomon, that "the half has not been told."

Since a period of forty years is longer than an average generation, it must be of interest to some of our younger readers, to learn by whom the infant institution was manned. On this account we present the line of officers from the beginning down to the present year. A few still remain, while the majority have fallen asleep.

OFFICERS OF THE SUNDAY SCHOOL AT NEW GOSCHENHOPPEN, 1840—1880.

SUPERINTENDENTS.

Rev. Daniel Weiser,	1841 to 1846.
Henry Dotts,	1846 to 1849.
Charles Hillegass,	1849 to 1855.
John F. Gerhard,	1855 to 1859.
Jonathan Gery,	1859 to 1860.
John F. Gerhard,	1860 to 1863.
Jesse D. Pannepacker,	1863 to 1871.
George Deisher,	1871 to 1874.
Rev. C. Z. Weiser, D. D.,	1874 to 1880.
Prof. C. S. Wieand, A. M.,	1880, &c.

ASSISTANT SUPERINTENDENTS.

Philip Super, Esq.,	1841 to 1844.
Lewis Masteller,	1844 to 1846.
Rev. Daniel Weiser,	1846 to 1849.
Lewis Masteller,	1849 to 1850.
John F. Gerhard,	1850 to 1855.

Wm. Trippe Cramer,	1855 to 1856.
Rev. Daniel Weiser,	1856 to 1857.
Charles Hillegass,	1857 to 1858.
Wm. Trippe Cramer,	1858 to 1859.
Rev. Daniel Weiser,	1859 to 1860.
Henry L. Gerhard,	1860 to 1862.
Rev. C. Z. Weiser, D. D.,	1862 to 1864.
Reuben Masteller,	1864 to 1865.
Jonathan Gery,	1865 to 1866.
Abraham Welker,	1866 to 1873.
Wm. H. Kehl,	1873 to 1875.
Prof. C. S. Wieand, A. M.,	1875 to 1880.

TREASURERS.

Lewis Masteller,	1841 to 1849.
John F. Gerhard,	1849 to 1875.
Adam J. Dimmig,	1875 to 1881.

SECRETARIES.

Charles Hillegass,	1841 to 1849.
Mahlon Hillegass,	1849 to 1855.
Charles Hillegass,	1855 to 1857.
Mahlon Hillegass,	1857 to 1881.

ASSISTANT SECRETARIES.

Benjamin Gery,	1866 to 1870.
James D. Bobb,	1868 to 1874.
Mrs. Mahlon Hillegass,	1870 to 1874.
Wm. H. Steltz,	1874 to 1881.

LIBRARIANS.

Jonathan Gery,	1863 to 1865.
James D. Bobb,	1865 to 1868.
Nathaniel R. Reed,	1868 to 1869.
Ambrose E. Roeder,	1869 to 1881.
George F. Hoot,	1876 to 1881.

CHORISTER.

Mahlon J. Gerhard,	1869 to 1881.

COLLECTORS.

Nathaniel Deisher,	1869 to 1873.
Charles Kehl,	1873 to 1880.
Charles L. Fluck,	1880 to 1881.

SUNDAY SCHOOL PAPER AGENT.

Tobias Fried,	1876 to 1881.

INFANT SUNDAY SCHOOL.

(1865—1870.)

Superintendent, Rev. D. Weiser, D. D.
Assist. Supts., Mrs. Maria Hillegass,
Mrs. Elizabeth Deisher,
Mr. Samuel Roeder,
S. M. Beysher (Chorister).

(1870—1873.)

Superintendent, H. E. E. Roeder.
Assist. Supts., Mrs. Maria Hillegass,
Mrs. Deisher,
T. K. Gerhart,
E. H. Steltz (Chorister),
W. Krause,
D. Dimmig.

(1873 to date.)

Superintendent, Mrs. C. Z. Weiser.
Assist. Supts., Mrs. M. Bobb,
Mrs. M. Roeder,
D. Dimmig,
T. K. Gerhart,
M. J. Gerhart (Chorister),
F. L. Fluck (Assist. Chorister).

OFFICERS OF THE SUNDAY SCHOOL AT GREAT SWAMP, 1840—1880.

SUPERINTENDENTS.

Rev. D. Weiser, John J. Thomas, Joseph Conner, W. T. Cramer, Jacob Bibighaus, Isaac Fluck, W. C. Roeder, Nathan C. Roeder.

ASSISTANT SUPERINTENDENTS.

I. J. Thomas, W. C. Roeder, G. W. Eberhart, J. Bibighaus, Valentine Huber, D. M. Roeder, B. X. Schell, E. N. Roeder, D. Gulley, M. G. Berndt.

Several teachers in this school have labored during the forty years of its existence. We mention the Misses Eberhart, Eliza and Maria. Few schools are supplied by a more sincere and punctual corps of workers. M. L. Fluck has been its faithful secretary for many years.

The Messrs. Roeder, Schelly and Dimmig serve as librarians, with Mrs. Rambo.

Mr. Neidig gathers the missionary and orphan collections.

Mr. Milton G. Berndt, the organist of the congregation, leads the school in its praise exercises.

A large quota of its teachers are elderly members of both sexes.

The Infant School's leaders are: Mrs. Dr. Dickenshied, Mrs. Dimmig and Mrs. Berndt, who are aided by the mothers of a number of the little ones in attendance.

The Sunday Schools now planted over the ecclesiastical territory of Eastern Pennsylvania, which followed in the wake of these two parent ones, we cannot assume

to mention. This much we may however declare, that they brought forth fruit abundantly.

To the congregations composing the pastoral charge, these "KINDERGARTENS" have been a great blessing. Open the whole year 'round on every Lord's day, before the congregational service, the young are equipped in the Lord's Prayer, the Creed, the Ten Commandments and Gospel knowledge, as well as in prayer and praise, ere they enter the catechetical class. We cannot but record our gratitude to our faithful co-laborers for the great part they so disinterestedly contribute towards rendering our after-labor easier. And still less would we forget our indebtedness to those who have gone before us, broken the way and brought us, under God, so far on. Whenever a class of catechumens gathers, we may, with our eyes closed, draw a line between those who have enjoyed the tuition of the Sunday School and those who have not. Others pastors about us experience a like consciousness. Surely, then, in view of the general founding of such schools over our territory, it is not a superfluous chapter to insert in this monograph, which records their source and fountain. Like the Indian fig-tree (Banyan), these original Sunday Schools failed not to send down their branches, which struck roots all over Eastern Pennsylvania, and become trunks again, so that the entire territory is covered and blessed thereby. Or, still better, it is the history of the mustard seed over again.

CHAPTER XXIII.

THE PASTOR IN CHARGE. THE LAST TWENTY YEARS OF ONE AND ONE-HALF CENTURY. THEN AND NOW. CONCLUSION.

Pastor Daniel Weiser had often said, the next evil to a pastorate too brief seemed to him to be a pastorate too long. As little as he approved of itinerating, so little did he favor the out-living of one's day. Accordingly, after laboring diligently and successfully through thirty years, his son was called to his side as assistant pastor, April, 1862. The younger Weiser had been serving his novitiate pastorate in and around Selinsgrove, Snyder county, Pa., his native place, as it had likewise been the birth-place of the father, as well as his maiden field. It had always been a pleasant reflection for both, that sire and son should thus follow one another.

On the 25th of October, in 1863, the elder Weiser preached his farewell sermon at Goschenhoppen, and one week later at Great Swamp, on the words: "Give an account of thy stewardship." (Luke 16, 2.) During the remaining thirteen years of his long and useful life he frequently assisted his son, and supplied the temporarily vacant pulpits at Falconer Swamp and Upper Milford. We doubt whether any retired veteran pastor ever spent a more pleasant vesper season to his life.

On the 2nd day of November the Rev. C. Z. Weiser was elected pastor-in-chief by a literally unanimous vote. Thus, for the third time in the history of the Goschenhoppen charge, had father and son worn the same mantel in the same field—the Von-der-Sloots, the Fabers, and the Weisers.

On the 21st day of August the installation services were held in the Great Swamp church, the brethren Revs. A. J. G. Dubbs, R. A. Van Court and P. S. Fisher having been appointed the committee by Goschenhoppen Classis to attend to this duty.

After a term of service extending over twenty years he has reason to be thankful to the Chief Pastor of souls for so largely blessing the labor of his heart and hand. The number of the several flocks has constantly increased by fair accessions. The guests at the altar now number near unto one thousand souls. The fountains of benevolence and charity flow in larger issues. The weekly Lord's day services were introduced, instead of the semi-monthly. The Sunday Schools fixed their hours immediately before the regular congregational worship. The alms treasury has been restored to his sacred place. The English language has been introduced. The balance of a church debt has been liquidated at New Goschenhoppen, and a house of worship erected at Great Swamp, at a cost of $30,000.

These are some of the wayside marks which tell of

the road over which this charge has come; how far the journey of the last twenty years has brought it onward, even though they do not indicate any signs of the end or goal that is set before. And these tokens of God's approbation have served to hold pastor and people together until now.

The pastor-in-charge attributes the steady and healthy growth of the field, under God, to the long line of properly equipped and very worthy pastors before or back of himself. If we except a very few, the roll presents a row of holy heads, every one of which seems worthy of a crown. The last of all these, as the least too, really but followed whither his faithful predecessors led the way. They both founded or planted, as well as watered and tilled, whilst he enjoyed the privilege and pleasure of reaping the harvest. Verily, some stood where he now stands, the latchet of whose shoes he is not worthy to open. All these, too, are now gone!

'My worthy leaders gone before,
To that unknown and silent shore,
Where we shall meet as heretofore,
Some summer morn.'

Having thus sincerely disclaimed any undue honor for himself, it is to be hoped the reader will clearly understand the spirit and reason which prompts the contrast presented between *then* and *now*. One hundred and fifty years ago pastor Goetschy served in a diocese which extended from Skippack to Tulpehocken, from

Goschenhoppen as his centre. Many laborers now have entered the field, whilst New Goschenhoppen and Great Swamp have sustained their own shepherd exclusively since the advent of pastor Daniel Weiser, in 1833. Either of these congregations were now able, too, to exist as a charge alone. We doubt whether the whole territory, as it was, numbered as many communicants as now surround the altar at New Goschenhoppen. The services in that early day were, perhaps, held semi-annually, or, at most, quarterly. Now the flock is tended on every Lord's day. Holland and Switzerland forwarded missionary monies to the primitive, infant congregations in Pennsylvania, more especially under pastor Weiss. Now the charge of New Goschenhoppen and Great Swamp sends forth its charity to others in need, and has, on two occasions, even remembered the descendants of their former benefactors in Switzerland by forwarding aid in times of freshets, avalanches and earthquakes. Log churches, small and uncomfortable, as well as planted far away, have been supplanted by substantial and fair houses of God, any one of which, doubtless, exceeded the cost of all, a century and one-half in the past. A solitary "Schulmeister" and "Vorsinger" in some certain large district has been followed by one hundred Sunday school teachers, or more, and choirs in every congregation, together with a large organ. The missionary pastor of other days, who journeyed on horse-

back and weathered hail and snow, storm and rain, not seldom fording streams, has made way for hosts of shepherds who ride in coaches, and not seldom on easy going railroad cars. The parishioners, all told, in the beginning, hardly owned as much of this world's goods as one single member now calls his own. All the way from Holland, *von der Pfalz*, or some other distant land, the minister had to be called, if the field was not to be pounced upon by some hireling "Landlæufer," whilst the schools of the prophets now send forth the man as often as a call is uttered. And when, at a later and worse day, the "Vaterland" ceased to care so constantly for the sons and daughters in America, the farmer's boy, the mechanic's or poor man's son, hearing a call from God to labor in His vineyard, was obliged to prepare hastily and against untold disadvantages and sacrifices, whilst a long but pleasant course is at this day opened for the candidate; and if means be wanting, these, too, have ever been forthcoming. A single pastor in the primitive territory now obtains a larger support than the early missionary realized from the entire field. Whatever hardships are required at the hands of every faithful shepherd of souls—and who has a hope of escaping them?—these are not worth naming aside of the tribulations of our ministerial fathers.

In the light which a comparison sheds, we find it all the easier to obey the commandment: "Honor thy father

and thy mother," &c. Clergymen, such as Goetschy, Weiss, Faber, Sr., Pomp and Dellicker were, can well stand abreast with scholarly divines of to-day. They were giants, rather than pigmies. So, too, were the native trained ministers Von-der-Sloot, Jr., Helffenstein, Faber, Jr., and the elder Weiser, workers the fruits of whose hands bear favorable mention aside of our most diligent pastors in this age. The day of small things, nevertheless, produced large men and large results. We could not but suspect a serious fault in our filial piety, did we not revere these men and their works. And we make a record of the fact, all the more cheerfully and designedly, because this generation is so ready to underrate the pulpit fathers. Like the scientists and artists of to-day, we slight the men who went before us. But the reason is not so apparent. After all, who now writes as Job, David, or Moses? And wherein do the ministerial sons find room to exceed the fathers of the Reformed Church? We hesitate not in declaring the supposed superiority of the scions over their sires, 'an airy fancy and a baseless (or baseful!) vision,' more readily, too, since we have followed along the pastoral line of the New Goschenhoppen charge, from its beginning down to the end, thus far.

An argument might be drawn in favor of a long pastorate, from the continued and permanent success which attended the labors of this ministerial band. Ten

regular pastors labored in this charge during the one hundred and fifty years of its existence. This casts an average of *fifteen* years. We might very readily raise the number of years to each pastorate, were we to eliminate one or two of the line, who professedly entered the field as temporary workers. And does not a long pastorate everywhere tell most effectually for good, as a rule, over the entire Church? Should not, then, this feature of pastoral history be revived?

There were, indeed, *lapsed* men in ranks during former years—and such in our pastoral line. The proportion, however, was not larger than it is now; and not larger than the college of Apostles presents. The moral grade of the older ministers in general, we are confident, was equal to that of any clerical standard erected by other denominations, then or now. We need not blush because of the private or public characters of the fathers.

A feeling of piety, mingled with indignation, too, stirs us whenever the modern sectarian speaks slightingly of the morals and piety of our ancestral *membership*. Under an outward ruggedness there lay a sincerity and solidity which, in the mind of discerning ones, far outweighs the mere appearance mania of later times. To know the characters and services of the good shepherds, under whom the flocks were 'tended, is already to know also the type of faith and Christian life that held sway in this region, more especially in former times. Whether

we say with the prophet, "like people, like priest," or, with the populace, "like priest, like people," we say correctly, it matters little to what age we apply the maxim. The membership reverenced the ministry and Word; the Church and sacraments—baptism and the Lord's supper; set great store by Christian schools, and instruction in the Bible, catechism and psalter; loved their hymn books and prayer books; and cherished and perpetuated an order of religion eminently evangelical, sacramental, churchly, educational and regenerating. No wonder they so frequently and so confidently engraved over the dust of their departed ones—HIER RUHET IN GOTT. It is just as certain, too, that their *morals* would not pale along side of the congregational life of our day. Church discipline was more frequently and openly enforced than many a modern pastor ventures on. Marriage banns were proclaimed from the pulpit. Preparatory services to the holy sacrament were known as DIE BEICHT. Family life hardly knew of the blight of divorce. A bankrupt man was a marvel. Living beyond one's income was held to be downright fraud. The debtor's imprisonment was sustained by the public conscience. The IV. Commandment meant *six days' work*, as well as the proper observance of the Lord's day, and in consequence fewer failures occurred in households. To be sure, there were "frolics," "ball playings," occasional "fishings and shootings,"

"visitings," and profanations of the Lord's day in various ways, by the careless and nominal members. And so, too, were their funerals accompanied with the bottle and "wakes." Stores as well as taverns dispensed drinks, by wholesale and retail. All this, and much more must be conceded as an offsetting against the Christian life of our forefathers.

Nevertheless, the temperance, manly virtue, and general integrity of the community, as well as the morality of the membership, need in no wise shrink from a comparison with the public conscience of our own day. Men and women and children went to heaven then in like proportion as the elect now. The fanatic, who is so ready to relegate former generations to the region of darkness, can only be forgiven and prayed for on the ground of not knowing what he says.

Yea, it is owing to the laying of *this traditional, Catholic, Christian faith foundation,* and the continual building upon it, that the rains, storms and floods of fanaticism have never been able to inflame and burn over this ancient field. Innovations have never been hailed. Changes from the old paths have never been accepted as signs of progress or reformation, unless unmistakable credentials accompanied them. We believe the old pastors Goetschy, Weiss, the Fabers, the Vonder-Sloots, a Pomp, Helffenstein, any one of our predecessors, were they to revisit the scenes of their earthly labors, could gladly worship with us and feel at home.

And now, after having come to the end of our journey, which sometimes lay over an uncertain trailing path, where hardly anything of value could be discerned, and, then again, entered a crowded highway, let us say, where the danger was, to overlook many facts of note, we realize to some extent the sense of the Psalmist's words: "Walk about Zion, and go round about ner: tell ye the towers thereof. Mark ye well her bulwarks, consider her palaces; *that ye may tell it to the generations following.* For this God is our God for ever and ever. He will be our guide even unto death."—(Psalm 48: 12, 14.)

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